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ABSTRACT

This resource guide, designed for use by New York City teachers, provides a wide range of suggested approaches and materials from which teachers can select as they teach the grade 7 and grade 8 course "United States and New York State History." The resource guide strives to include the histories, perspectives, and contributions of all people (women, African-Americans, American Indians, and ethnic minorities) and thus is in keeping with the social history approach prescribed by the State Syllabus for grades 7 and 8. The materials presented in this volume of the overall guide represent suggested approaches for teaching the first two units of the six unit syllabus. Unit 1 is titled "The Global Heritage of the American People"; Unit 2 is titled "European Exploration and Colonization of the Americas." Each unit is comprehensive and has been divided into several learning activities, each of which relates to a particular topic within the unit and contains a focus question, background, major ideas, concepts, performance objectives, development, and worksheets. When a learning activity objectives, development and worksheets. When a learning activity incorporates specific multicultural content, it is headed by one or more of the following themes: culture/diversity, movements of people, contributions, and struggle for equality. Examples of activities contained in Unit 1 include "What are the origins of the first Americans?" and "How did the Incas attempt to solve their social and economic problems?" Examples of activities featured in Unit 2 include "How did Columbus's voyage pave the way for the European settlement of the Americas?" and "To what degree were democratic ideals advanced in the American Colonies?" A lengthy bibliography is included at the end of each unit. (DB)

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Grade 7
United States and New York State History
A Multicultural Perspective

Volume I

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Grade 7

United States
and
New York State History

A Multicultural Perspective

Volume I

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FOREWORD

The students of the New York City Public Schools represent a microcosm of our increasingly global society. As such, our youth need to understand and respect the richness of diversity and to relate positively to the cultural and linguistic mosaic created in their classrooms.

To meet this need the New York City Public Schools are implementing a broad program of multicultural education in all subject areas of the curriculum. Social studies, by their very nature, form the "hub" of this multicultural education program. United States and New York State History, the course of study for grades 7 and 8, affords many opportunities for students to understand how the customs, beliefs, ideals, literature, art, and music of our various cultural and ethnic groups have shaped and influenced movements and events in our nation's history.

The presentation of United States history from many perspectives also helps students to develop critical thinking skills, which can be applied to the analysis and understanding of current issues. I believe that Grade 7 United States and New York State History: A Multicultural Perspective will assist teachers and students in gaining a new and deeper understanding of the ways in which the many cultural and linguistic groups have enriched American life and that this understanding will lead to greater harmony and a better world in which to live.

Nilda Soto Ruiz

Nilda Soto Ruiz
Chief Executive for Instruction

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INTRODUCTION TO
UNITED STATES AND NEW YORK STATE HISTORY: A MULTICULTURAL PERSPECTIVE

This New York City resource guide, United States and New York State History: A Multicultural Perspective, provides a wide range of suggested approaches and materials from which teachers can select as they implement the New York State syllabus for grades 7 and 8. Each school has unique needs that can only be met when maximum flexibility is provided for. The materials contained in this resource guide allow teachers to choose the activities most appropriate for their students.

New York State's population is becoming increasingly diverse -- ethnically, culturally, and linguistically. Demographers say that by the year 2000 one of every three New York State resident will be what we now call a "minority"; and the trend gives every indication of continuing. The Census Bureau estimates that about 90,000 people annually emigrate to New York State from other countries. In New York City, one child in four under the age of ten is the offspring of a non-English-speaking immigrant parent.

This diversity is not a liability, but an asset. In today's world and tomorrow's, our ability as a city, state, and nation to compete economically depends in part on educating well all of our children, whatever their backgrounds. Our success also depends on our ability to understand other cultures and societies.

Unhappily, a disproportionate number of our "minority" students are not succeeding in school. There are many reasons for this pattern. But we know that if children are to do well in school they must experience the school as an extension of home and community, not a rejection of it. Research tells us that if children are to achieve they must trust their teachers and feel good about themselves.

These considerations establish the need for curricula and teaching that represent children's cultural backgrounds and help them to discover more about themselves and people like them. At the same time, curricula must offer children the opportunity to learn about and appreciate cultures other than their own. To this end, the New York City Public Schools have adopted a comprehensive multicultural education program.

Multicultural education is a process designed to foster knowledge, understanding, and constructive intergroup relations among people of many different cultures. Ideally, it encourages people to see different cultures as a source of learning and to respect diversity in the local, national, and international environment.

Multicultural education first requires that students build an awareness of their own cultural heritage while understanding that no one culture is intrinsically superior to another; second, multicultural education requires that students develop those analytical and communication skills that will help them to participate fully as effective citizens in a multicultural city, state, and nation. In the final analysis, all education should be multicultural education.

This curriculum resource guide is but one component of the New York City Public Schools' multicultural education program. While based upon the New York State syllabus for grades 7 and 8, this bulletin often goes beyond the current state program to include more of the often neglected roles, perspectives, and contributions of a variety of cultural and ethnic groups in United States history.

The grade 7 and 8 course, United States and New York State History, is a chronologically organized two-year course of study. The two-year sequence traces the human experience in the United States from earliest times to the present, tying major political, economic, and social trends in United States history to parallel trends and timeframes in New York State history. References are also made to Canada and Mexico, where relevant to the history of the United States.

One cannot understand United States and New York State history without understanding the history and culture of its major ethnic and cultural components. We must, of course, understand our immediate origins in the nation-states of Europe and in their philosophic and political roots. But we cannot understand American history, nor many of the social and political phenomena of the present, without also understanding the African-American experience, the American Indian experience, and the experience of Latino and Asian peoples throughout that history, as well as all of the varied groups who have helped to shape our institutions and our sensibilities.

In planning for instruction, teachers must be diligent in selecting information and materials that promote self-esteem as well as a sense of national pride in all students. Students who are exposed to content and use materials that recognize the contributions of women and minorities will be better able to achieve New York State program goals of promoting respect for others. The course of study for grades 7 and 8 must respect the diversity of the people who have been and continue to be the population of the United States, New York State, and New York City.

To this end, we have emphasized in our curriculum guide certain multicultural themes: Culture/Diversity, Movements of People, Contributions, and the Struggle for Equality. In selecting the materials and activities to develop these themes, we have been guided by the following principles:

- Historical events must be studied from a variety of cultural perspectives. A study of the American Revolution, for example, will include its impact on women, African-Americans, and American Indians. Where possible, the members of a particular group will be allowed to tell their group's story in their own voices.

- Historical movements are as important, and often more important, than the individuals who enact them. It is more important, for example, that students understand the impact of immigration on American society than be able to identify the contributions of specific immigrants.

- Focus should be not only on the victimization of cultural and ethnic groups, but also on their struggle for equality. Rather than stress the undeniable oppression, more can be gained for students' self-esteem by emphasizing these groups' struggles for equal rights, their cooperation with other ethnic and cultural groups in those struggles, and their achievements.

The Social History Approach

By striving to include the histories, perspectives, and contributions of all Americans -- women, African-Americans, American Indians, and ethnic minorities -- the grades 7 and 8 resource guide is in consonance with the social history approach used in the State syllabus for grades 7 and 8.

Social history as an approach to the study of the past is relatively new in history education. It is even newer as an organizing framework for primary and secondary school curricula. By examining a wide range of human activities, and focusing on common people and everyday events, educators can capture the attention and interest of young people who have often characterized the study of history as "boring" and "irrelevant." By focusing on this approach, we can both enliven the teaching of history and spark an interest in learning history. To this end, we have attempted to use throughout this resource guide the ten social history "postholes" identified in the State syllabus. They are:

- Life Cycles: Birth, Childhood, Adulthood, Old Age, Death
- Home and Family Living
- Schools and Education
- Labor and Work Patterns
- Political Participation
- Religion and Religious Activity
- Crime and Punishment
- Leisure and Recreation Activity
- Literature, the Arts, and Music
- Styles and Fashions

In addition to increasing student interest levels, a social history approach provides students with opportunities for the development of content knowledge, expansion of conceptual frames, and an understanding of the major ideas of the social sciences. The use of social history as an organizer helps students develop social studies skills such as getting, using, and presenting information; making inferences and drawing conclusions from the information; and applying of the information and skills to decision making, problem solving, critical thinking, and valuing.

The Course of Study

Mindful of the characteristics and needs of learners, the approach to United States and New York State history in grades 7 and 8 builds upon the familiar. Students explore United States history by looking at the evidence of that history in their own state and local community. Building on previous learning from grade 4, children who are now able to think forward and backward in time can deal with cause and effect, explore multiple causation, and understand history in a far more comprehensive way. While students in grade 4 are only able to deal with and understand slices of time, students in grades 7 and 8 are better able to associate and relate historical concepts and understandings.

The course is organized into twelve units of study to be developed and explored within a two-year timeframe. While the State syllabus does not specify which units are to be studied in which grades, this New York City curriculum resource guide delineates Units 1-6 of the syllabus as the grade 7 course of study and Units 7-12 as the program for grade 8.

The course of study in grades 7 and 8 is vital to achieving the overall goals of the K-12 social studies program. The course builds on and seeks to reinforce those skills, concepts, and content understandings introduced in the K-6 program. The two-year experience in grades 7 and 8 will provide students with a solid content base in American history, allowing the grade 11 course to do greater justice to the study of the United States as a developing and fully developed industrial nation. The hemispheric connections revealed by the study of United States relations with Canada and Mexico will provide students with a model for the global connections they will discover in grades 9 and 10.

Adapted in part from: the New York State Social Studies Grades 7/8 Syllabus and other State Education Department correspondence.

HOW TO USE THIS BULLETIN

This curriculum bulletin is designed to assist teachers and supervisors in the implementation of the United States and New York State History course of study. The materials presented in this guide represent suggested approaches for teaching Units 1 through 6 of the syllabus.

Since each unit is rather comprehensive, it has been divided into several learning activities, each of which relates to a particular topic within the unit and contains a focus question, teacher background, major ideas, concepts, performance objectives, development, and worksheets. When a learning activity incorporates specific multicultural content, it is headed by one or more of the following themes: Culture/Diversity, Movements of People, Contributions, and Struggle for Equality.

The focus question can serve as a lesson aim. Background is provided to give teachers an overview of the content to be presented and to explain the relationship of the topic to the overall unit. The major ideas specify the major knowledge objectives to be developed, most of which are taken from the New York State Grades 7/8 syllabus. When major ideas specifically include one or more of the "fifteen overarching concepts" to be highlighted, those concepts are in capital letters. The concepts are: CHANGE, CHOICE, CITIZENSHIP, CULTURE, DIVERSITY, EMPATHY, ENVIRONMENT, HUMAN RIGHTS, IDENTITY, INTERDEPENDENCE, JUSTICE, POLITICAL SYSTEM, POWER, SCARCITY, AND TECHNOLOGY. Teachers and supervisors should know that the New York State social studies program 7-12 emphasizes the development of concepts and major ideas, together with subject content, and that the Program Evaluation Test given at the end of the 8th grade, encompassing two years' work, will focus on these major ideas and concepts.

The performance objectives present the specific information and skills which students should achieve at the completion of the learning activity. These goals should be the basis upon which lessons are developed.

In the development, a variety of suggested teaching techniques illustrate how a particular topic might be taught. They are provided to assist teachers in planning lessons, and include a variety of techniques geared to enable the teacher to achieve the performance objectives of that particular learning activity. Approaches include roleplaying, simulations, small group discussions, cooperative learning, brainstorming, debates, research activities, interviews, and "hands-on" experiences. At the same time, each strategy provided in this curriculum bulletin aims to promote learning by focusing on one or more skills in an area such as critical thinking, reading, writing, map interpretation, and problem solving.

Follow-up activities follow the development sections, listing suggestions for individual student or class activities that may enhance learning and further develop students' interest in historical topics. These activities may include: class trips, correspondence, oral or written reports, and other creative projects. Teachers are encouraged to develop their own ideas for such activities, using these suggestions as models.

Worksheets, which immediately follow the corresponding learning activity outline, contain primary sources such as photographs, documents, maps, charts, graphs, diagrams, speeches, letters, and diaries of a particular era. These materials should be used to give students opportunites to understand the value of primary sources and to evaluate their use in learning about past and present events. In short, the primary source material contained in the worksheets can become a basis for developing critical thinking skills while assisting students in mastering the relevant factual information.

Teachers should be reminded that it is not mandated that they adopt the materials contained in this bulletin for classroom use. The learning activities are only suggested approaches for implementing the grades 7 and 8 program. The variety of materials gives teachers options from which to choose to meet the particular needs of their students. Teachers are encouraged to amend or add specific content which still develops the concepts and major ideas of the program.

Although the materials contained within this document provide the ingredients for lessons, the learning activities themselves do not constitute lesson plans, nor are they intended as substitutes for lesson plans. Teachers may, however, choose to integrate these materials and activities into their daily lesson plans.

Furthermore, although this curriculum design contains a variety of materials not usually found in traditional textbooks, it is not intended as a replacement for a textbook; rather, these are supplementary materials which should enrich and enliven the teaching and learning process.

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UNIT 1

THE GLOBAL HERITAGE
OF
THE AMERICAN PEOPLE

UNIT ONE: THE GLOBAL HERITAGE OF THE AMERICAN PEOPLE PRIOR TO 1500

Learning Activity # 1

Themes: Culture/Diversity, Contributions, Movements of People

Focus Question: What are the origins of the first Americans?

Background:

Different theories have been offered to help explain human settlement patterns in the Americas. Anthropologists have theorized that people initially came to the Americas from Siberia into Alaska. This theory hinges on the contention of scientists that the continents of Asia and North America were joined at one time by a land bridge. Thus it would follow that Asian people could have migrated to North and South America by crossing the land bridge.

While most scholars support the land bridge theory, archaeologists and anthropologists have found human remains in North America which predate the theorized opening of the land bridge (about 30,000 years ago). In fact, the famous anthropologist Louis Leakey found an ancient campsite in Southern California that is believed to be at least 100,000 to 500,000 years old.

Many American Indians believe that North America was their original home. They have their own stories and creation myths that explain how they were created. These stories reflect the potency of the natural world and its life-giving and life-sustaining forces.

Major Idea:

- Migration of ancient people throughout North and South America resulted in widespread settlement and the development of DIVERSE CULTURAL patterns.

Concepts:

- Change
- Culture
- Diversity
- Identity

Performance Objectives: Students will be able to:

- Describe the various theories which attempt to explain human settlement in the Americas.

- Evaluate and analyze the land bridge theory.

- Evaluate the extent to which creation stories reveal the culture of the Native American peoples.

Development:

. Distribute Worksheet 1A, "The Land Bridge Theory." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

  - What is the land bridge theory?
  - How does this theory explain the settlement of North and South America?
  - What factors would determine whether these migratory peoples would remain in a region or leave that region?
  - Why do you think that this theory has gained the general acceptance of scholars?
  - What questions, if any, does the land bridge theory leave unanswered?
  - What kinds of evidence would be necessary to prove the land bridge theory?

. Divide students into groups of four. Distribute Worksheet 1B, "The First People in North America," to each group.

. Assign each student in the group one of the four readings. After students have completed their worksheets, have each student report to the group on his or her reading. Then have the group cooperatively complete the group chart.

. After students have completed these activities, have students explain their answers to the following questions:

  - What do these stories tell us about the origins of Native Americans in North America?
  - How are these stories similar? How are these stories different?
  - According to the Lakota story, why do the people feel that "we are of the soil and the soil is of us"?
  - How do the Mohawks view good and evil? Based on this story, how can we explain their commitment to taking care of the environment?
  - According to the Yakima story, why are their people so talented in artistic skills? How important is the environment to the Yakima?
  - What life-giving forces are important to the Osage? How do the elk improve the lives of the first people?
  - To what extent do these stories reveal the values of the Native American peoples? What do these stories reveal about their views toward nature and the environment?
  - How important are stories in providing people with a sense of identity? Which stories today provide us with our sense of identity?

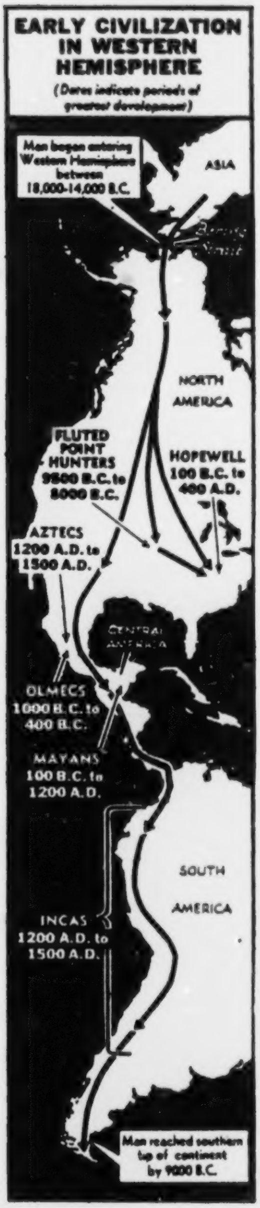
Follow-up Activities:

- Have students bring in drawings or discuss the types of artifacts that would prove the land bridge theory.
- Arrange a visit to the American Museum of Natural History to see exhibits on early civilizations in the Americas. The address is:

American Museum of Natural History
79th Street and Central Park West
New York, NY 10024
(212) 569-7100

Worksheet 1A

THE LAND BRIDGE THEORY


EARLY CIVILIZATION IN WESTERN HEMISPHERE
(Dates indicate periods of greatest development)
Man began entering Western Hemisphere between 18,000-14,000 B.C.
ASIA
Bering Strait
NORTH AMERICA
FLUTED POINT HUNTERS 9500 B.C. to 8000 B.C.
HOPEWELL 100 B.C. to 400 A.D.
AZTECS 1200 A.D. to 1500 A.D.
CENTRAL AMERICA
OLMECS 1000 B.C. to 400 B.C.
MAYANS 100 B.C. to 1200 A.D.
SOUTH AMERICA
INCAS 1200 A.D. to 1500 A.D.
Man reached southern tip of continent by 9000 B.C.

It is now generally agreed that the ancestors of the American Indian nations migrated from Siberia (in northeastern Asia). They probably crossed the Bering Strait before the last Ice Age. At that time the strait was a land bridge above sea level, and the climate was warmer than it is now. Of course not all the Asian migrants crossed into America at the same time. Probably many groups wandered across the Bering Strait land bridge over a period of ten or twenty thousand years.

These migratory peoples spread out from the area that is now Alaska into present-day Canada. As the Ice Age advanced, they gradually moved farther south. They had no idea of "exploring" a new continent. (See map on next page. They were simply wandering in search of food. No doubt they hoped to find a place where there were large herds of bison and other game to kill with their spears. Apparently these people knew little about how to plant crops, although some probably gathered seeds from wild plants. There is no evidence that they brought any seed grains with them from Asia.

Exercise:

Outlining is a good way to take notes. In preparing an outline it is necessary to find the main and supporting ideas in a reading. Below is an incomplete outline of the two-paragraph reading about the land bridge theory. Add the missing information.

I. The ancestors of the American Indians came to the Americas across a land bridge.
(main idea)

A. ______________________________
(supporting fact)

B. ______________________________
(supporting fact)

II. ______________________________

____
(main idea)

A. ______________________________
(supporting fact)

B. ______________________________
(supporting fact)

Worksheet 1B

THE FIRST PEOPLE IN NORTH AMERICA

After all group members have reported on the creation stories, work cooperatively to complete this chart. Have all members sign the chart to show their input.

Message of Story	Lakota	Mohawk	Yakima	Osage
Life-giving force(s)				
Place of origin (geographical area)				

How do the stories explain the origin of peoples in North America?

On the basis of these stories, list three values of the Native American peoples. Give reasons for your answers.

Values	How Values Are Evidenced In Stories
1.	
2.	
3.	

I have contributed to my group's chart and can explain our answers:

Reading 1

Lakota Creation Story

The following selection is from the stories of the Lakota people of the Great Plains. It explains their view of how they came to live in North America. After reading the story below, report to your group and cooperatively fill out the group chart.

> Our legends tell us that it was hundreds and perhaps thousands of years ago since the first [person] sprang from the soil in the midst of the great plains. The story says that one morning long ago a lone man awoke, face to the sun, emerging from the soil. Only his head was visible, the rest of his body not yet being fashioned. The man looked about, but saw no mountains, no rivers, no forests. There was nothing but soft and quaking mud, for the earth itself was still young. Up and up the man drew himself until he freed his body from the clinging soil. At last he stood upon the earth, but it was not solid, and his first few steps were slow and halting. But the sun shone and ever the man kept his face turned toward it. In time the rays of the sun hardened the face of the earth and strengthened the man and he bounded and leaped about, a free and joyous creature. From this man sprang the Lakota nation and, so far as we know, our people have been born and have died upon this plain; and no people have shared it with us until the coming of the European. So this land of the great plains is claimed by the Lakotas as their very own. We are of the soil and the soil is of us.

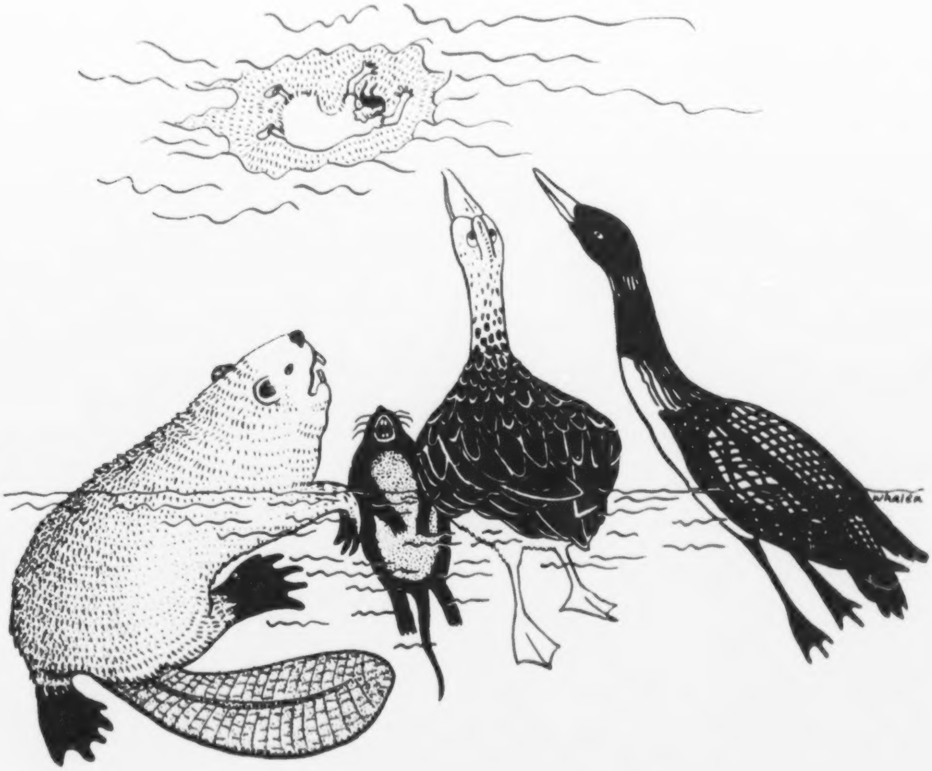
Chief Luther Standing Bear, Land of the Spotted Eagle (Boston: Houghton Mifflin Co., 1933), pp. 44-45. Permission pending.

Reading 2

Mohawk Creation Story

The following selection is from the stories of the Mohawk people. It explains their view of creation. After reading the story below, report to your group and cooperatively fill out the group chart.

> A very long time ago, the earth was covered by water. There was no sun, moon or stars and so there was no light. At that time, the only living creatures were water animals such as the beaver, muskrat, duck, and loon (bird). Above the earth was the Land of Happy Spirits, where there lived Rawennio, the Great Ruler. In the center of the Upper World was a giant...tree whose roots sank deep into the ground. One day Rawennio pulled up the tree and then called for his daughter to look into the pit caused by the uprooted tree. She looked into the hole and saw far below her the Lower World. "You are to go to this world of darkness," said the Great Spirit.



Reading 2, Mohawk Creation Story (continued)

Gently lifting her, he dropped her into the hole. She floated downward. Far below, the animals looked upward and saw a great light, which was the Sky Woman slowly falling toward them. At first the animals were frightened and they dove into the water, but when they came to the surface again, they lost their fear. They began to plan what they would do for the woman when she reached the water. They decided that she would need a dry place to rest upon, so each animal began to dive deep into the water to bring up some earth. The beaver and the loon were not successful in their attempt and they both died in their effort to bring up some earth. Finally, the muskrat went below and after a long time, his body floated to the surface of the water. His little claws were closed tight around a little earth.

The water creatures took this earth and, calling a great turtle, they patted the earth on her back. The turtle started to grow bigger and the earth also increased. This earth became North America, a great Turtle Island. By now, Sky Woman had almost reached the earth and a flock of white swans, flying upward, took her on their backs and flew her down to the earth. After a time, Sky Woman gave birth to twins. The first born was good. The other twin was bad and his mother died during his birth.

The good twin took his mother's head and hung it in the sky and it became the sun. Then, he made the moon and the stars from his mother's body and placed them in the sky. He buried the rest of the body under the earth and all living things grew from Mother Earth. The good twin created all the beautiful things in nature, while the bad twin tried to undo the work of his brother by creating evil. Finally, when the earth was completed, the good twin made man out of some red clay. He placed man upon the earth and told him how he should live. The good twin then called his evil brother and told him to stop making trouble. The bad twin would not listen. This made his brother very angry. He challenged his wicked brother to combat; the victor was to become ruler of the earth. They fought for many days. Finally, the evil twin was overcome and the good brother banished him to a dark cave under the earth. There he must always remain. But the evil one has servants who roam the earth. These bad spirits can take the shape of any creature and they are constantly influencing the minds of men, causing them to do evil things. That is why every person has both a bad heart and a good heart. No matter how bad a man seems, there is always some good in him, but no one is perfect.

Judith A. Brundin, The Native People of the Northeast Woodlands (New York: Museum of the American Indian - Heye Foundation, 1990), pp. 27-38.

Reading 3

Yakima Creation Story

The following selection is from the stories of the Yakima people. (The Yakima are from present-day Washington State.) It explains their view of creation. After reading the story below, report to your group and cooperatively fill out the group chart.

> In the beginning of the world, all was water. Whee-me-me-ow-ah, the Great Chief Above, lived up in the sky all alone. When he decided to make the world, he went down to the shallow places in the water and began to throw up great handfuls of mud that became land.
>
> He piled some of the mud so high that it froze hard and made the mountains. When the rain came, it turned into ice and snow on top of the high mountain. Some of the mud was hardened into rocks. Since that time the rocks have not changed -- they have only become harder.
>
> The Great Chief Above made trees grow on the earth, and also roots and berries. He made a man out of a ball of mud and told him to take fish from the waters, and deer and other game from the forests. When the man became lonely. the Great Chief Above made a woman to be his companion and taught her how to dress skins, how to find bark and roots, and how to make baskets out of them. He taught her which berries to gather for food and how to pick them and dry them. He showed her how to cook the salmon and the game that the man brought.
>
> Once when the woman was asleep, she had a dream, and in it she wondered what more she could do to please the man. She prayed to the Great Chief Above for help. He answered her prayer by blowing his breath on her and giving her something which she could not see or hear, smell or touch. This invisible something was preserved in a basket. Through it, the first woman taught her daughters and granddaughters the designs and skills which had been taught her.
>
> But in spite of all the things the Great Chief Above did for them, the new people quarreled. They bickered so much that Mother Earth was angry, and in her anger she shook the mountains so hard that those hanging over the narrow part of Big River fell down. The rocks, falling into the water, dammed the stream and also made rapids and waterfalls. Many people and animals were killed and buried under the rocks and mountains.

Reading 3, Yakima Creation Story (continued)

> Someday the Great Chief Above will overturn those mountains and rocks. Then the spirits who once lived in the bones buried there will go back into them. At present those spirits live in the tops of the mountains, watching their children on the earth and waiting for the great change which is to come. The voices of these spirits can be heard in the mountains at all times. Mourners who wail for their dead hear spirit voices reply, and thus they know that their lost ones are always near.
>
> We did not know all this by ourselves; we were told it by our fathers and grandfathers, who learned it from their fathers and grandfathers. No one knows when the Great Chief Above will overturn the mountains. But we do know this: the spirits will return only to the remains of people who in life kept the beliefs of their grandfathers. Only their bones will be preserved under the mountains.

Richard Erdoes and Alfonso Ortiz, American Indian Myths and Legends (New York: Pantheon, 1984), pp. 117-118. Permission pending.

Reading 4

Osage Creation Story

The following selection is from a story of the Osage people of the Southwest Plains. It explains their view of creation. After reading the story below, report to your group and cooperatively fill out the group chart.

> Way beyond the earth, a part of the Osage lived in the sky. They wanted to know where they came from, so they went to the sun. He told them that they were his children. Then they wandered still farther and came to the moon. She told them that she gave birth to them, and that the sun was their father. She said that they must leave the sky and go down to live on earth. They obeyed, but found the earth covered with water. They could not return to their home in the sky, so they wept and called out, but no answer came from anywhere. They floated about in the air, seeking in every direction for help from some god; but they found none.
>
> The animals were with them, and of these the elk inspired all creatures with confidence because he was the finest and most stately. The Osage appealed to the elk for help, and he dropped into the water and began to sink. Then he called to the winds, and they came from all quarters and blew until the waters went upward in mist.
>
> At first only rocks were exposed, and the people traveled on the rocky places that produced no plants to eat. Then the waters began to go down until the soft earth was exposed. When this happened, the elk in his joy rolled over and over, and all his loose hairs clung to the soil. The hairs grew, and from them sprang beans, corn, potatoes, and wild turnips, and then all the grasses and trees.

Erdoes and Ortiz, Myths and Legends, p. 119. Permission pending.

UNIT ONE: THE GLOBAL HERITAGE OF THE AMERICAN PEOPLE PRIOR TO 1500

Learning Activity # 2

Themes: Contributions, Culture/Diversity

Focus Question: How can we describe Mayan civilization?

Background:

The Mayans developed a great civilization in Central America (300 A.D. - 900 A.D.). Probably originating in Guatemala, the Mayans spread into the Yucatan Peninsula (Mexico), where their civilization reached its height. The Mayans created an advanced civilization that was in full bloom by 300 A.D. Although the Mayans borrowed ideas from earlier peoples of Middle America, they created a distinctive culture and were great innovators. Exceptional scientists, astronomers, and mathematicians, the Mayans developed the world's most accurate calendar, scientific farming techniques, and an elaborate religious society. They were also architects and sculptors and their fine artists excelled in the arts of jewelry making and weaving. The Mayan urban masterpiece was Tikal, a city of nearly 100,000, a population far greater than any European city at that time. Quiche and other Mayan languages are still spoken today. Mayan influence remains strong in traditional songs and fabric designs.

Major Idea:

- Early civilizations which developed in Central and South America were spatially differentiated, by a number of cultural factors, into regions.

Concepts:

- Change
- Culture
- Technology

Performance Objectives: Students will be able to:

- Draw conclusions about the Mayan civilization from artifacts and legends.

- Evaluate the achievements of the Mayans.

- Compare the achievements of the Mayans to achievements of technologically advanced societies today.

Development:

- Distribute Worksheet 2A, "Archaeological Dig." Divide the class into four groups and assign two or three items on the worksheet to each group. Have each group member analyze the assigned Mayan site, artifact, artwork, or reference and, as directed in the exercise, list in the appropriate spaces on the worksheet some "educated guesses" that the items suggest about Mayan life.

- Have a spokesperson report each group's guesses. Have students complete their individual charts as the groups give their reports.

- Have students explain their answers to the following questions:

  - What do these items tell us about Mayan life -- about their art, religion, economy, architecture, and science?

  - Which of these items best explains why the Mayans have been described as having a great civilization?

  - To what degree will studying these items give us a true picture of what Mayan life was like? What kinds of information might be missing? What are the weaknesses of using this method to learn about a past society? What are the strengths of using this method to learn about a past society?

  - What kinds of items would best represent and tell the story of what the United States is like today?

- Distribute Worksheet 2B, "The Mayan Civilization." Have students roleplay the scenario, complete the exercise, and explain their answers to the following questions:

  - What does this dialogue tell us about the Mayans?

  - What were some of the lasting contributions of the Mayans to Mexico? Which do you think is the most important contribution? Why?

  - Why does Delgado refer to the Mayans as "America's Timekeepers"? To what extent are societies measured by scientific achievements?

  - According to Maria Rivera, why should students spend a lot of time learning about ancient civilization? Does she provide enough evidence to support her statement?

  - Would Ms. Rivera approve of the study of artifacts, such as those the class examined in the archaeological dig, as an effective method of studying history? Explain.

  - To what extent was Maria Rivera able to add to our understanding of Mayan culture?

  - Do you agree with scholars who state that the Mayans had a great civilization? Why?

- Distribute Worksheet 2C, "The Mayan Calendar." Have students complete the worksheet and explain their answers to the following questions:

  - What does this calendar tell us about the Mayan people?

  - To what extent does the calendar reflect the sophistication of a society?

  - How does the calendar compare and contrast with our calendar?

  - Why do you think the Maya added an "unlucky period" to their calendar?

  - Does the calendar justify the Mayans being named "America's timekeepers"? Explain.

. Distribute Worksheet 2D, "Mayan Mathematics." Have students, working in pairs, complete the exercise. Then have students explain their answers to the following questions:

- What does this worksheet tell us about Mayan mathematics?

- Why do you think that a mathematical system was needed in Mayan society?

- How does the system compare and contrast with our system?

- How convenient is this system to use? Explain.

- What questions about this system do you have?

. Distribute Worksheet 2E, "A Mayan Story." Read it to the students as they follow along, or have them read it silently. Then have students explain their answers to the following questions:

- What do we learn about the Mayan people from this story?

- According to this Mayan story, how were the earth and its people created?

- Why do you think that in this story the ancestors of present-day people were made out of corn?

- Why do you think the Mayans told this story? How does it compare to the creation stories of other cultures? Explain.

- According to this story, what values were important to the Mayan people?

. Distribute Worksheet 2F, "Mayans and Corn." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What do you see on this worksheet?

- What does this worksheet tell us about the importance of corn to the Mayans?

- Why do you think the Mayans revered corn? How do you think the Mayans' dependence on corn affected their concern for the environment?

- To what degree are we in the United States dependent upon corn for our well-being?

Follow-up Activities:

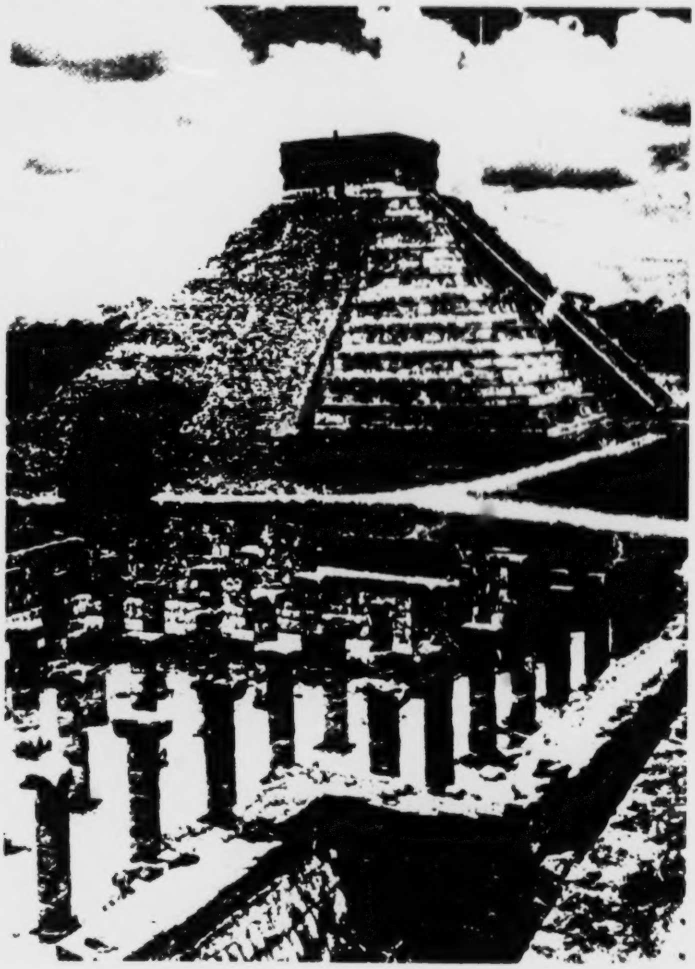
- After students have examined the samples of artifacts in this strategy, tell them that they are going to create a time capsule that will tell those who will live in the future about our society in New York City today. If they could place only ten items in this capsule, what would they place in the capsule? Have them explain the reasons for their choices. Ask the class how accurate a picture they could get of our society from the items placed in the capsule. Do these conclusions tell us anything about the use of artifacts in the study of a society such as the Mayan civilization? What other kinds of information in addition to artifacts are important in the study of a civilization?
- Have students research and report on calendars used in other societies.
- Have students research and report on the Mayan zero bird.
- Select a group of students to roleplay Mayan teenagers being interviewed on a television talk show. The teenagers will discuss family life, customs, traditions, and religious beliefs.

Worksheet 2A

AN ARCHAEOLOGICAL DIG

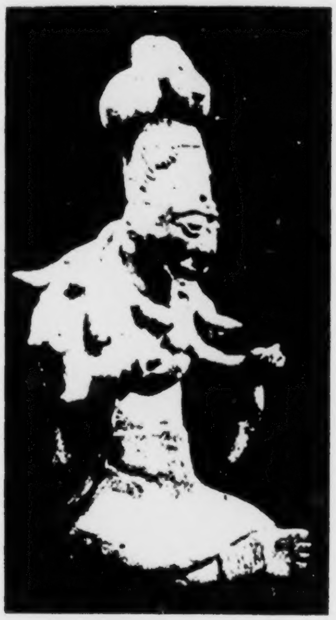
Imagine that you are an archaeologist searching for answers to the mysteries of the ancient Mayans. You have studied the research of other archaeologists, visited sites, and excavated (dug up) artifacts in Central America. The places you visited and your findings and research are pictured below. Make a list of "educated guesses" about what life was like for the ancient Maya based on your studies. Write your guesses in the chart at the end of the worksheet.

#1 - Site



Imagine you have visited the Pyramid of Kukulkan in the splended city of Chichen Itza. This is where the Maya worshipped the feathered serpent god, known as Quetzalcoatl.

#2 - Artifact

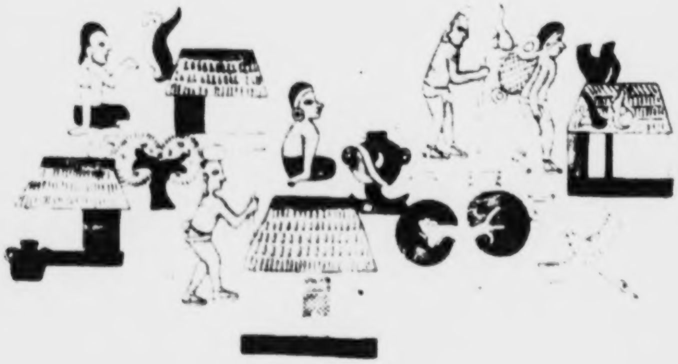


Priest offering a sacrifice to the gods.

#3 - Artifact

Two pages from the Dresden Codex. This is one of the three surviving Mayan books. The codex told mostly about the rotation of the planet we call Venus.

#4 - Illustration



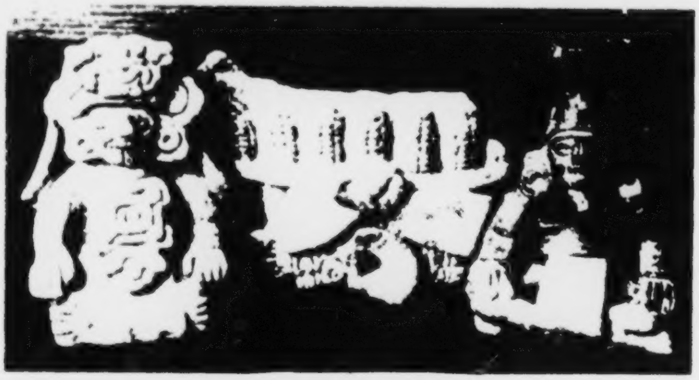
A Mayan village scene.

#5 - Artifact

The sun god, dating from about A.D. 700.

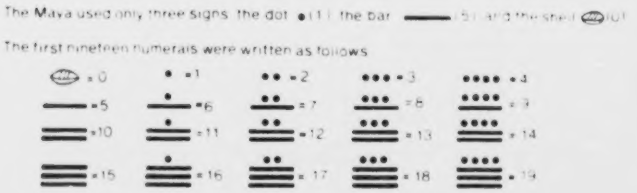
Worksheet 2A, AN ARCHAEOLOGICAL DIG (continued)

#6 - Artifact



The sculpture in the middle shows ears of maize (corn). It was probably worn as a headdress.

#7 - Artifact



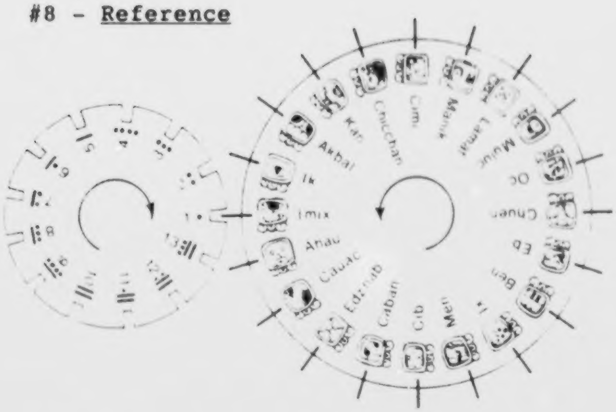
The Maya used only three signs the dot ● (1) the bar ▬ (5) and the shell (0)

The first nineteen numerals were written as follows

= 0
= 1
= 2
= 3
= 4
= 5
= 6
= 7
= 8
= 9
= 10
= 11
= 12
= 13
= 14
= 15
= 16
= 17
= 18
= 19

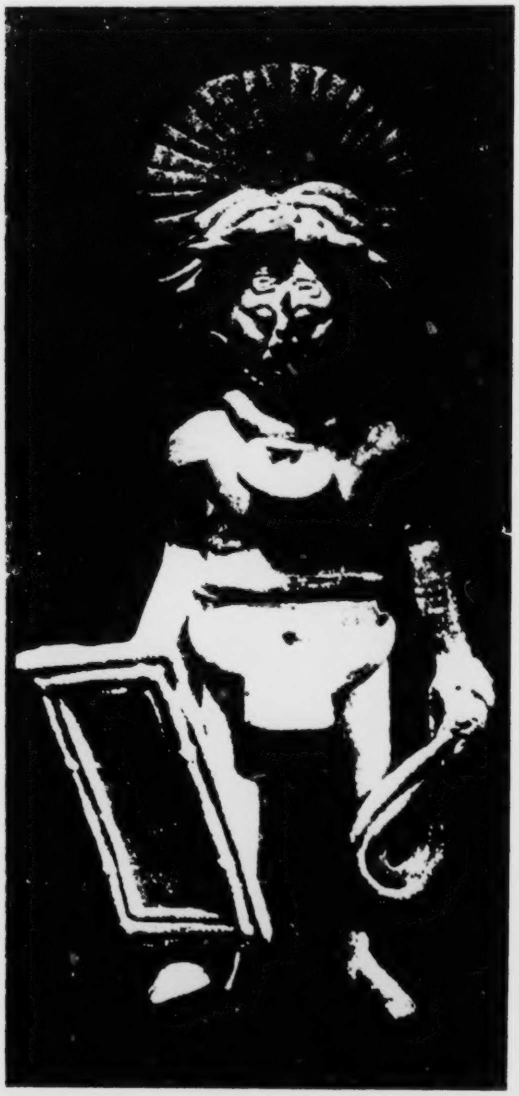
The Mayan number system

#8 - Reference



Imix
Ik
Akbal
Kan
Chicchan
Cimi
Manik
Lamat
Muluc
Oc
Chuen
Eb
Ben
Ix
Men
Cib
Caban
Edznab
Cauac
Ahau

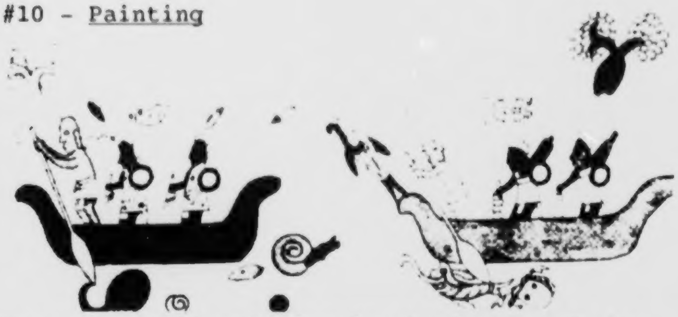
A Mayan sacred calendar: the 20 days of the month each had a picture or glyph. Astronomer-priests worked these 20 days into 13 blocks, creating a sacred calendar of 260 days.



#9 - Artifact

This is a statue of a Mayan warrior. Until recently people thought the Maya were peaceful. Today we know they often attacked nearby cities.

#10 - Painting



Part of a wall painting in the Temple of the Warriors in the city of Chichen Itza. The Mayans were skillful at fishing. Merchants also used canoes to carry goods.

Illustrations from: Ralph Whitlock, The Everyday Life of the Maya (New York: G. P. Putnam's Sons, 1976), pp. 19, 38, 40, 83, 88, 108, 110, 112, 122, 144. Photo credits: 1 - J. Allen Nash. 2, 5, 9 - Ferdinand Anton. 3, 4, 7, 8, 10 - G. P. Putnam's Sons. 6 - Camera Press. Permission pending.

Worksheet 2A, AN ARCHAEOLOGICAL DIG (continued)

Exercise:

Write your "educated guesses" about Mayan life on the chart below. Base your guesses on the items you have been examining.

ASPECT OF MAYAN LIFE	YOUR EDUCATED GUESSES
1. Making a living	
2. Architecture	
3. Religion	
4. Art	
5. Science and mathematics	
6. Relations with other peoples	

Worksheet 2B

MAYAN CIVILIZATION

The time: the present. The place: an office in a Mexican school. The action: Maria Rivera is applying for a job teaching history at the school. Ramon Delgado, the chairman of the history department, is interviewing her.

DELGADO: I've heard that you're a good teacher. But I'm wondering about one thing. How do you plan to teach the history of Mexico?

RIVERA: Well, I'm very interested in the native peoples of our area. I'd like to begin by spending three months or more on American Indian cultures.

DELGADO: Three months or more! Why would you want to spend that much time on such ancient history?

RIVERA: The culture of the American Indians is part of our heritage, Mr. Delgado. It belongs to all Mexicans, even those of European descent. And Mexico has had two of the most interesting of all of these groups -- the Mayans (MY-anz) and the Aztecs (AZ-tex). Some of the things they did were way ahead of their times.

DELGADO: I admit that the story of the American Indian peoples has its place in Mexican history. But were they any more important to modern Mexico than Spain? After all, Spain gave us our language. Spain also brought us the Roman Catholic Church, which most of us follow.

RIVERA: Some of our traditions do come from Spain. But others are American Indian. Many of our Mexican foods, for example, are what Indians have long eaten. And some Mexicans still speak American Indian languages and follow American Indian ways.

DELGADO: I agree that some American Indian customs still live on here. But do they really deserve three months of study in a history class? After, all, we don't know much about American Indian history. The Mayans are an example. They left no written language that we can understand.

RIVERA: That's our fault, not the Mayans'. The Mayans did invent a written language of their own. It had no letters, but it did have 850 pictures. Our language experts understand some Mayan picture-words. But they have not yet figured out the meaning of all of them.

DELGADO: That's just the point. If we can't read the Mayan language, we can't know much about their past.

RIVERA: But we do know quite a bit about ancient Mayan history. After all, these people lived in the jungles of Guatemala (gwat-eh-MAL-ah) and the plains of eastern Mexico for thousands of years. We know that they had a Golden Age at about the same time as the Roman Empire. We know that they were one of the most advanced peoples of their time. We also know that they went about 600 years without a major war.

DELGADO: I guess you're going to tell me that we know all these things by studying the ruins of Mayan buildings and monuments?

RIVERA: Yes. That's one way of learning about ancient history. And the old Mayan ruins tell us a lot. Remember that these people had no wheels or beasts of burden. They did all their carrying on their own backs. Yet they were able to build many great stone buildings. They built palaces, temples, baths, and observatories for studying the stars.

DELGADO: I don't deny that. But the Mayans were mainly a farming people. They worked the land with simple tools. They didn't have many new ideas. They just used ideas of older Indian groups to fit their needs.

RIVERA: But look what they did with those older ideas. Just take a look at their method of telling time. The Mayans weren't the first Indians to have a calendar. But the Mayan calendar was far better than all the others. Actually, their calendar was even more accurate than the one we use today. And the Mayan calendar was created at least 1,200 years before our own.

DELGADO: I suppose we could call the Mayans America's timekeepers. But I still wonder if we know enough about these people to spend so much time on them in a history class. Let me give you an example. We know that the Mayan Golden Age ended around 900 A.D. The trouble is that we don't know what caused this decline. We just know that the Mayan people left their homes, palaces, and temples. How do you expect to get around that problem?

RIVERA: There is no way around it. The decline of the Mayans is a great mystery. There is no record of war, disease, or crop failure. We don't know why they left. We only know they left. It is one of history's most puzzling events.

DELGADO: Perhaps I'm being too critical. I'm interested in the way you defend your point of view. I have decided to give you the job. You start at eight o'clock on Monday morning.

RIVERA: I'll be right on time. The Mayans wouldn't have it any other way.

Worksheet 2B, MAYAN CIVILIZATION (continued)

Exercise:

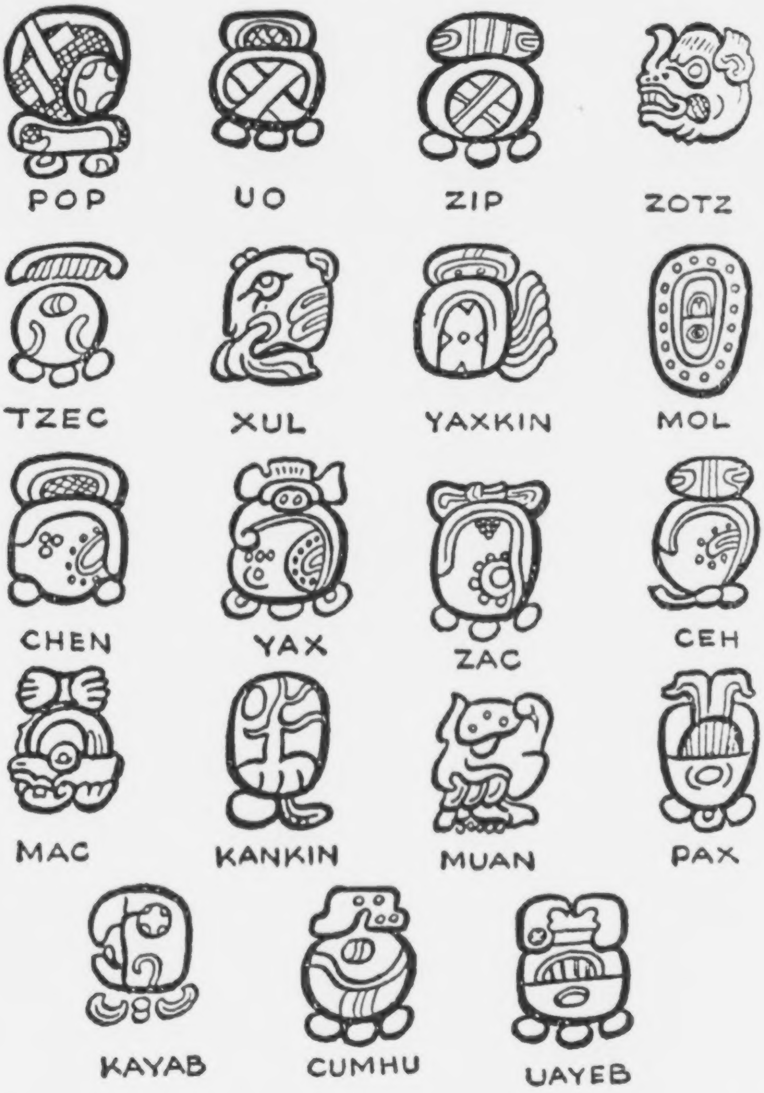
For each of the following statements indicate with a check (✓) whether Maria Rivera would agree or disagree. Then write the reason for your choice.

STATEMENT	AGREE	DISAGREE	REASON
1. Ancient Mayan culture still influences Mexican life today.			
2. Mayan contributions to time-keeping are a notable achievement.			
3. Studying ancient history has little value in today's technologically advanced world.			
4. Written records are necessary for a civilization to be sophisticated.			

Worksheet 2C

THE MAYAN CALENDAR

The Mayans developed an elaborate calendar system. In addition to a sacred calendar, used for ceremonial occasions, there was a solar calendar, called haab. Examine the name-glyphs (pictures) of the 19 months of the Mayan calendar. Eighteen of the months were equal in length and the 19th month, Uayeb, was a period of five unlucky days added to each year. After studying the pictures, complete the exercise that follows.


POP
UO
ZIP
ZOTZ
TZEC
XUL
YAXKIN
MOL
CHEN
YAX
ZAC
CEH
MAC
KANKIN
MUAN
PAX
KAYAB
CUMHU
UAYEB

Name-glyphs of the eighteen Maya months, including the five-day unlucky Uayeb period.

Worksheet 2C, THE MAYAN CALENDAR (continued)

Exercise:

The Mayan year, like our calendar year, had 365 days. The Mayan solar calendar had 19 months. Eighteen of the months were the same length. The last month was five days long. How many days did the other 18 months have?

Now take a moment to consider how you would divide up the calendar into weeks. Would a seven-day week be convenient?

Why would a five-day week be better?

If there were five days in a week, how many weeks would there be in a year? (Hint: remember to add Uayeb, the five-day unlucky period.)

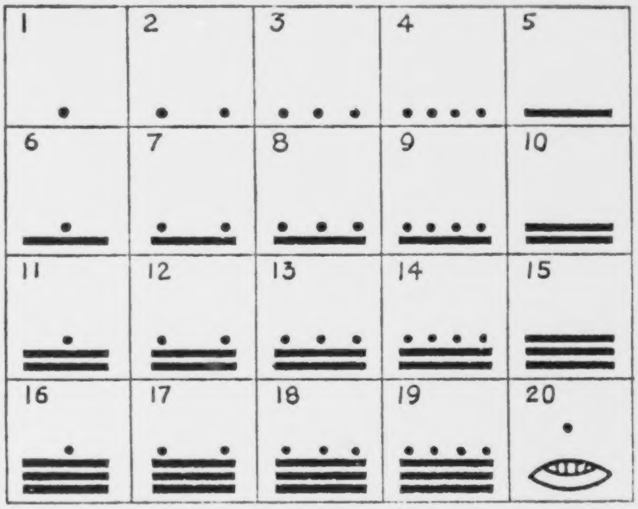
Exercise adapted from William Johnson et al., Empires Beyond Europe: Asia, Africa and the Americas (New York: Scholastic Book Services, 1976), p. 111. Permission pending.

Worksheet 2D

MAYAN MATHEMATICS

To study astronomy, Mayan priests needed mathematics. The Mayans developed and understood the value of zero, or nothing. They also understood place-value notation, or positional arithmetic. We use place-value notation when we write numbers today. For example, if we write the number 1, each zero we add to the right of it increases the number by ten times: 10; 100, 1,000.

The Mayan number system was based on the number 20. A circle or shell ( ) represented the zero. Examine this chart of the number system showing the units from one to 20. Then complete the exercise that follows.



Sonia Bleeker, The Maya (New York: Wm. Morrow, 1961), p. 115. Permission pending.

Exercise:

Complete the problems below using Mayan mathematical symbols.

Example: 5 + 3 = 8

___ + ... = ...

Problems:

8 + 2 =

3 x 6 =

10 - 5 =

4 + 7 =

Worksheet 2E

A MAYAN STORY

The Mayans did not have an alphabet like ours. Until recently people could not read most Mayan writing, and we had to learn about the Mayans from the European conquerors. The following Mayan story was written down in Spanish by a Mayan priest after the Europeans came.

The Mayan Story of the Creator Gods

> In the beginning, the creator gods lived in the ocean. They were hidden beneath green and blue feathers. One day they decided to create Earth. "Earth!" they said. And the mountains and fields arose from the sea. Then the gods made the birds, the deer, and the other animals. They told the birds and animals to live in peace by the rivers.
>
> The creator gods wanted birds and animals to praise them, but the poor creatures could only chirp, hiss, or growl. This made the gods angry. They forced the birds and animals to hide in the forests. "From now on," said the gods, "you will be hunted and eaten by other beings."
>
> Then the gods made men and women. They made them out of mud. But when it rained, the mud people fell apart. Then the gods made people out of wood. But they were stiff and ugly. They had no expressions on their faces. They had no souls. They did not even remember to praise the gods who had made them.
>
> Again the gods became angry. They caused a great flood to destroy the wooden people. The houses fell upon the people, and the animals chased them into the woods. Even the cooking pots rose up against the wooden people. The pots wanted to get even for the many times they had been burned over hot fires. Only a few wooden men and women survived the floods. Their descendants are the monkeys that live in the trees.
>
> Then the creator gods made a thick dough out of white and yellow corn. They formed new men and women from this dough. These people had expressions on their faces. They could speak; they had souls. They did not forget to praise and obey the gods.
>
> These people knew all there was to know. They could see great distances. The gods thought that this was not good, so they blew fog into the people's eyes. From that day on, men and women have only been able to see things that are nearby.

Adapted from the Educational Research Council of America, Social Science Division, The Human Adventure: New World and Eurasian Cultures (Boston: Allyn and Bacon, Inc., 1975), pp. 16-17. Permission pending.

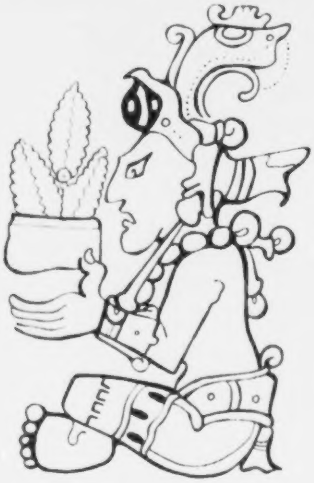
Worksheet 2F

THE MAYANS AND CORN

After studying the worksheet below, complete Part III by adding as many Mayan uses for corn as you can find from your own research.

I. From A Mayan Temple:

MAIZE - A PLANT THAT NEEDS HUMAN AID FOR LIFE



YAM KAX, god of Maize (corn)

MAIZE - A PLANT THAT ASSURES HUMAN LIFE

Charles Gellenkamp, Maya (New York: David McKay Co., 1976), pp. 103-104. Permission pending.

II. From a Mayan Diary:

> As much as we are the people of time, we are the people of corn. Our annual planting is merely a means to earn money, it is a sacred duty. We worship corn because it gives so much. It is our bread: we make flat corn cakes. We make a drink out of it, balche, which we sweeten with honey and bark. It constitutes 80 percent of our diet.

Adapted from: Ronald Wright, Time Among the Maya (New York: Weidenfeld and Nicolson, 1985), pp. 367-368. Permission pending.

III. From Your Research:

Other uses of corn by the Mayans:

A.____________________________ C.____________________________

B.____________________________ D.____________________________

Learning Activity # 3

Theme: Culture/Diversity

Focus Question: How did Aztec civilization develop?

Background:

Tenochtitlan, the Aztec capital, was a city that inspired awe. By the early 16th century, Tenochtitlan was one of the largest cities in the world. It may have had as many as 250,000 people. (At that time, only four cities of Europe had populations of 100,000 or more.)

Tenochtitlan was a marvel of engineering. The Aztecs had enlarged their island city by dredging a lake bottom for more soil. They joined the island to the mainland by three roads raised above the lake. The main streets of the city were canals. Thousands of canoes brought people and goods to the marketplaces. For pedestrians, there were walks along the canals and wide bridges to cross them. The heart of the city was a great square that was both a marketplace and the center of religious festivals. It was dominated by tall pyramids that rose above immense royal palaces of stone and plaster.

Although the Aztecs developed great technological skills themselves, they also conquered many of the surrounding peoples in their quest to expand and improve their empire. In the process, they enslaved many of these people. They also practiced religious rituals that included human sacrifice.

Major Idea:

- Aztec civilization had developed levels of TECHNOLOGY that demonstrated a high level of sophistication.

Concepts:

- Culture
- Technology

Performance Objectives: Students will be able to:

- Describe the great Aztec city of Tenochtitlan.

- Identify gender roles in Aztec society.

- Make inferences about the sophistication of the Aztecs' technology.

Development:

- Distribute Worksheet 3A, "The Aztec Capital." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

  - What does this reading tell us about the Aztec capital?

  - What does this reading tell us about the level of Aztec technology?

- From the Diaz account, what would you conclude about how the Aztec level of technology compared to the European?

- As a New Yorker living near the end of the 20th century, what do you find most amazing about the Aztec capital?

. Distribute Worksheet 3B, "An Artist's View." Have students complete the exercise on the worksheet and explain their answers to the following questions:

- What do you see in this picture?

- What does this picture tell us about Aztec technology at this time?

- How does this city compare to the cities of today?

- If you were an architect designing a city of tomorrow, what features of Aztec design would you use?

. Distribute Worksheet 3C, "Life in Tenochtitlan." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What do we learn about life in Tenochtitlan from this worksheet?

- How does life in Tenochtitlan compare to life in New York City?

- How would you try to convince the people in Tenochtitlan to treat girls and boys identically?

- Do you think you would like living a life similar to the lives that Aztec young people led? Why or why not?

. Distribute Worksheet 3D, "Career Training in Aztec Society." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What do these pictures tell us about career choices for Aztec men and women?

- What occupational skills are taught to the teenagers?

- How do parents play a part in preparing young people for their role in Aztec society? To what extent do parents today impart such skills to their children?

- Do you think that the young people pictured here are fully trained in their jobs? Why or why not?

- If you lived in Aztec society, would you be satisfied with your career training? Explain.

- To what extent do young people today have a greater number of career choices than the young people pictured here? Explain.

- Can you think of any careers that existed in Aztec society that might not exist today? Are there any careers in our society that did not exist then? Explain.

. Distribute Worksheet 3E, "Longing for Beauty." Have students complete the worksheet and explain their answers to the following questions:

- What is this poem about?

- What emotions are expressed in this poem?

- Why does the author wish for flowers?

- Under what circumstances do people often forget about the simpler pleasures of life?

- Do you think that people today fail to appreciate the beauty that surrounds them? Explain.

Follow-up Activities:

. Have students write a poem expressing their appreciation of nature or of some aspect of beauty in their lives.

. The Aztecs used cocoa beans for money. (They were also among the first people who drank a chocolate drink.) Have students research three ancient civilizations and report on the medium of exchange each of these civilizations used and why they used it.

Worksheet 3A

THE AZTEC CAPITAL

Bernal Diaz del Castillo, a young nobleman, accompanied Hernan Cortes when the Spanish first entered the Aztec capital, Tenochtitlan, in 1519. Below is his description of the first Spanish view of the city. While reading the account below, draw a line under each sentence that indicates that the Aztec cities were like none that the writer had seen before.

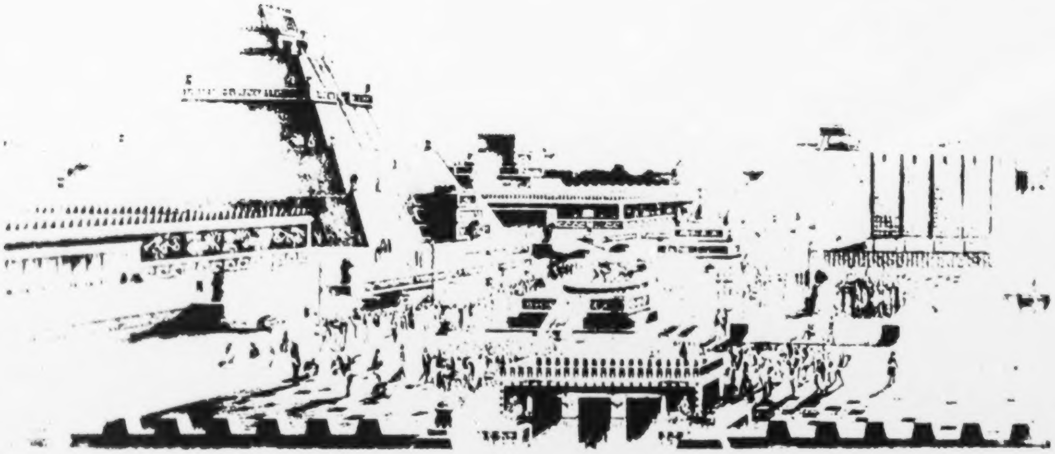
> We saw so many cities and villages built in the water and other great towns on dry land and that straight and level causeway (raised road) going toward Mexico (Tenochtitlan). We were amazed and said that it was like the enchantments they tell of in the legends on account of the great towers and buildings rising from the water, and all built of masonry. And some of our soldiers even asked whether the things that we saw were not a dream. It is not to be wondered at that I here write it down in this manner, for there is so much to think over that I do not know how to describe it, seeing things as we did that had never been heard of or seen before, not even dreamed about.
>
> And then when we entered the city of Tenochtitlan we saw an amazing thing--canals criss-crossing the city. The palaces in which they lodged us were spacious and well built, of beautiful stonework and cedar wood, and the wood of other sweet scented trees, with great rooms and courts, wonderful to behold, covered with awnings of cotton cloth.
>
> When we had looked well at all of this, we went to the orchard and garden, which was such a wonderful thing to see and walk in. There was another thing to observe, the great canoes were able to pass into the garden from the lake through an opening that had been made, so that there was no need for their occupant to land. And all was cemented and very splendid with many kinds of stone monuments with pictures on them, which gave much to think about. I say again that I stood looking at it and thought that never in the world would there be discovered other lands such as these.

Adapted from: Bernal Diaz del Castillo, The Discovery and Conquest of Mexico, 1517-1521 (New York: Farrar, Straus and Giroux, 1956), pp. 190-191. Permission pending.

Worksheet 3B

AN ARTIST'S VIEW

An artist drew the picture of Tenochtitlan below based on Bernal Diaz's description and from a study of existing Aztec monuments.



American Museum of Natural History. In Ira Peck, Mexico (Scholastic World Cultures), p. 41. Permission pending.

Worksheet 3C

LIFE IN TENOCHTITLAN

If time travel were possible, the Aztec capital of Tenochtitlan would probably have many visitors from today's world. Such a visitor might write a letter like the one below. Read the letter and complete the exercise that follows.

Dear Friend,

Arrived in Tenochtitlan. Met two teenagers who told me some very interesting things. Girls our age of the middle and higher order spend lots of time with the priestesses. The boys spend time learning how to decorate the shrines of the gods with flowers, feeding the sacred fires, and taking part in religious chants and festivals. Those in the upper grades -- the Calmecac -- learn how to write and understand hieroglyphics (picture writing), the principles of government, and sciences such as astronomy. Girls of the same age learn how to weave and embroider the coverings for the altars of the gods. Some of the girls told me that at home they are taught to be well mannered, not to speak too much, to be neat in appearance, and pay strict attention to cleanliness. A girl is always to behave with modesty and complete respect towards her husband.

Speaking of husbands, some Aztecs (mostly the wealthy ones) are allowed to have more than one wife. Marriage to each of the wives is taken very seriously. Most Aztec boys and girls live not only with their father and mother but also with a number of their father's relatives.

I could tell you lots more, but I'll save it for the next letter.

Your friend,
Maria

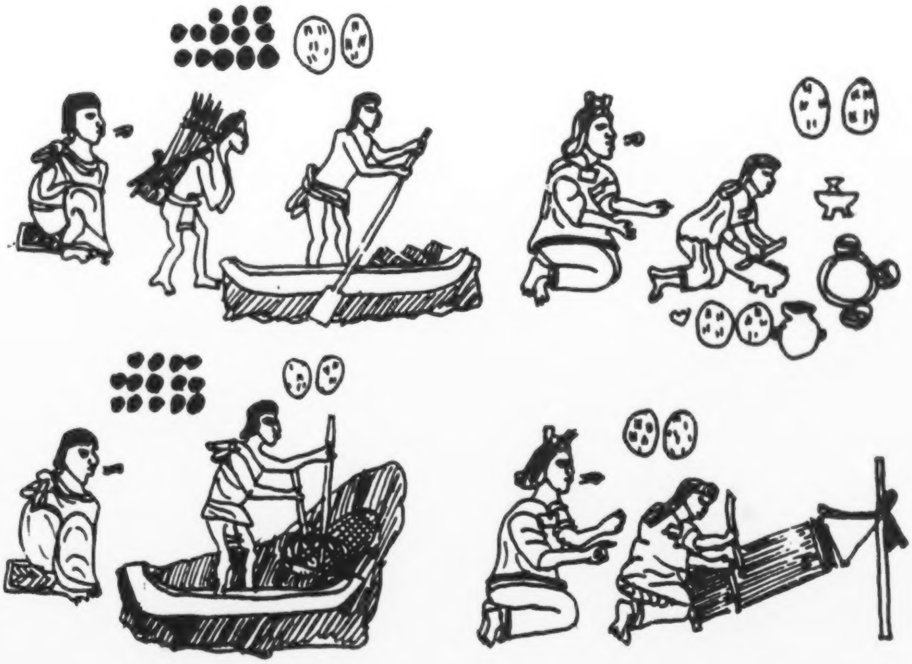
In the space below answer the letter from the visitor in Tenochtitlan comparing life in Tenochtitlan to life in your neighborhood.

Worksheet 3D

CAREER TRAINING IN AZTEC SOCIETY

In Aztec homes, parents were expected to give career guidance to their children. Although the government exerted great control and there was little personal freedom, it was possible for children to reach positions of power and importance. Intelligence and hard work were rewarded.

The illustrations below show the training of teenagers in Aztec society. The ages of the children are shown by black dots; the larger circles are daily food rations for these children. After examining the pictures, complete the exercise that follows.



Exercise:

In the space provided, indicate the skills that were valued by Aztec men and women.

Skills For Men And Boys	Skills for Women and Girls

Worksheet 3E

LONGING FOR BEAUTY

After victories in a number of wars, the Aztecs carved out an extensive empire. At the height of their empire, the Aztec system embraced most of central and southern Mexico, except for the regions controlled by the Mayans. In the midst of the quest for empire and consequent bloodshed, the poetry of the Aztecs was concerned with simpler pleasures. Read the poem below and complete the exercise that follows.

> My heart wishes with longing for flowers,
> I suffer with the song, and only rehearse songs on earth,
> I, Caucuauhtzin:
> I want flowers that will endure in my hands...!
> Where shall I gather beautiful flowers, beautiful songs?
> Never does spring produce them here:
> I alone, torment my self, I, Cuacuauhtzin.
> Can you rejoice perchance, may our friends have pleasure?
> Where shall I gather beautiful flowers, beautiful songs?

Victor Van Hagen, ed., The Aztec: Man and Tribe (New York: New American Library, 1958). Permission pending.

Exercise:

In the space below, draw a picture that expresses the thoughts of this poem.

Learning Activity # 4

Themes: Culture/Diversity, Struggle for Equality

Focus Question: How did the Taino live?

Background:

The Siboneys, a fishing group, were the sole inhabitants of Boriquen (Puerto Rico), until the Taino, one of the Arawak peoples, migrated from the Northeastern coast of South America to the island, where they flourished.

The Taino hunted, fished, and farmed. They harvested cotton, tobacco, and edible tubers. They wove cotton, carved in wood and stone, made small model heads representing their gods, as well as clay containers and utensils which they decorated with engraved or printed designs. The Taino had important interaction with the Carib, a war-making group of farmers who captured some of the Caribbean Islands from the Arawaks.

Caciques (like our mayors) ruled the Taino, tempered by councils of elders. The Taino placed important emphasis on their religion, which focused on life after death, superior and immortal deities, and deceased ancestors who had become protective spirits.

The National Council of Caciques led Taino resistance to the Spanish incursion, which was similar to those mounted by rival groups indigenous to the Southern Hemisphere. This resistance lasted until the end of the 17th century. Taino were forced to provide free labor in the mines and to adopt the religion of the Spanish. Many of the Taino committed collective suicide rather than submit to the invaders and others fled to the mountains to continue their attacks against the Spaniards. Many joined forces with other groups of peoples living on Boriquen, including runaway African slaves, in a common struggle to maintain their independence.

Major Ideas:

- The topography of a region determines human settlement patterns and adoption of lifestyles.
- CIVILIZATIONS of peoples of the Americas were spatially differentiated, by a number of cultural factors, into regions.

Concepts:

- Culture
- Environment
- Technology

Performance Objectives: Students will be able to:

- Describe the lifestyle and culture of the Taino.

. Assess the degree to which the Taino made good use of their environment.

. Give examples of the contributions that the Taino made to the modern world.

Development:

. Distribute Worksheet 4A, "The Taino." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions.

- What do we learn about the Taino from this reading?

- What do you think it would be like to live in a Taino village?

- How would you describe the homes of the Taino? Why do you think that they kept the possessions of their ancestors?

- To what extent would the living arrangements affect family relationships?

- How great a role did religion play in Taino life?

- In what ways was the environment important to the Taino? How did the Taino depend upon the environment to earn a living?

- How were the Taino governed? Why did a council of elders advise the cacique? Is this a good idea?

- From these questions and responses, what can you tell about Taino attitudes toward family, environment, and work? Explain.

. Divide the class into four groups and assign one drawing or set of drawings to each group. Distribute Worksheet 4B, "Taino Cave Carvings," to the group. Have each group follow the directions on the worksheet.

. Have a spokesperson for each group briefly describe to the class the assigned drawing of Taino life and explain the groups answers to the accompanying questions. Then have the students explain their answers to the following questions:

- What do these pictures tell us about Taino life?

- How did the environment meet the basic needs of the Taino?

- How did the technical skills of the Taino affect their lifestyle?

- Do we use our environment today as well as the Taino used theirs?

- How accurately does the information gathered from these pictures mesh with the information in the readings? Explain.

- Should the modern world be grateful to the Taino? Why or why not?

Follow-up Activities:

- The Taino made many contributions in the development of food crops. For each of the following crops developed by the Taino, have students research and indicate where it is grown, its uses, and its importance to the world economy.

Crop	Where Grown	Uses	Importance
Yucca			
Corn			
Sweet Potatoes			
Manioc			
Peanuts			
Arrowroot			

- For additional resources on the Taino, consult the following library:

La Collection Puertoriquena
Hunter College Library
Lexington Ave. & 68th St.
New York, NY 10021

Worksheet 4A

THE TAINO

The Taino were American Indians who lived on Puerto Rico (Boriquen). Below are a series of questions and answers that a youngster your age might have asked a Taino of a similar age. After reading the questions and answers, prepare three additional questions you would want to ask a Taino youngster.

Question What are your houses like?

Answer: The houses in which we live they are called Bohio. They are all round, made of wood and heavy straw, and look bell-shaped from the outside. The ceilings are very high, allowing us to store many valuable items, including many things which once belonged to our ancestors. My family as well as the families of other relatives live in each bohio. Family members who live together are usually related on the mother's side.

We live in a yucayeques (village). Some villages have more than 1,000 people. Each village is headed by a cacique who is advised by a council of elders. The Taino are divided into three groups besides the cacique. They are the nitainos or warriors; the bohiques, or priests and wisemen; and the narobias or common people.

Question: What do you do for recreation?

Answer: On special days we hold dances (arietos) at which time special musical instruments are played and songs of the past are sung. For entertainment some of the people in the village play a game with a ball called batey, while the rest of us watch.

Question: Could you tell us something about your religion?

Answer: Religion plays an important part in our lives. We pray to a number of gods, some more important than others. Our religious spirits are called cemis. Cemis are represented by figures that we make out of wood, stone, and animal bones. Each person has his or her own group of cemis to which he or she prays. Yuquiyu is the good god who lives in the mountains and Jurocan is the evil spirit. We believe that there is life after death. When someone dies we bury the person along with water, food, and arms.

Our village chiefs (caciques), have the greatest number of cemis. The entire village prays to the cemis of the cacique.

Worksheet 4A, THE TAINO (continued)

Question: What kinds of work exist on the island of Boriquen?

Answer: A very important part of our lives is spent in farming. We plant many crops such as yucca, corn, and sweet potatoes. We also harvest sweet cassava (manioc), peanuts, peppers, beans, and arrowroots. Farming is so important to us that we must be sure to live on the sides of mountains where it rains the most.

Some of our people spend much of their time near the waters catching fish for the villagers. People use nets, hooks, and spears to catch fish. There is no problem catching fish because the waters are full of them.

Question: How is your village governed?

Answer: Each village is headed by a cacique, who is advised by a council of elders. When a cacique dies, his oldest nephew becomes the new cacique. A woman can become a cacique if there is no nephew.

On Boriquen, there is a total of 18 caciques. The cacique is in charge of special religious rites and ceremonies. The caciques lead the singing, dancing, and festivities. Caciques also settle disputes within the village and organize some necessary work. Sometimes when we must defend ourselves the cacique asks us to contribute soldiers and food.

In return for everything, the cacique receives certain privileges. For example, the cacique lives in a special large house in the village. The cacique has more cemis to which to pray than anybody else. The cacique is also given specially prepared food, a very large canoe, and has his body painted with special ornaments.

Adapted from: Carl Ortuin Sauer, The Early Spanish Man (Berkeley: University of California Press, 1966), pp. 64-65. Permission pending.

Exercise 1:

Your questions:

1. ______________________________

2. ______________________________

3. ______________________________

Worksheet 4A, THE TAINO (continued)

Exercise 2:

Read the following statements about the Taino. Write the world "valid" if it is a logical conclusion that can be drawn from the readings about the Taino. If the statement is not a logical conclusion that can be drawn from readings, write "invalid." If there is not enough information to determine the truth of the statement, write "insufficient information."

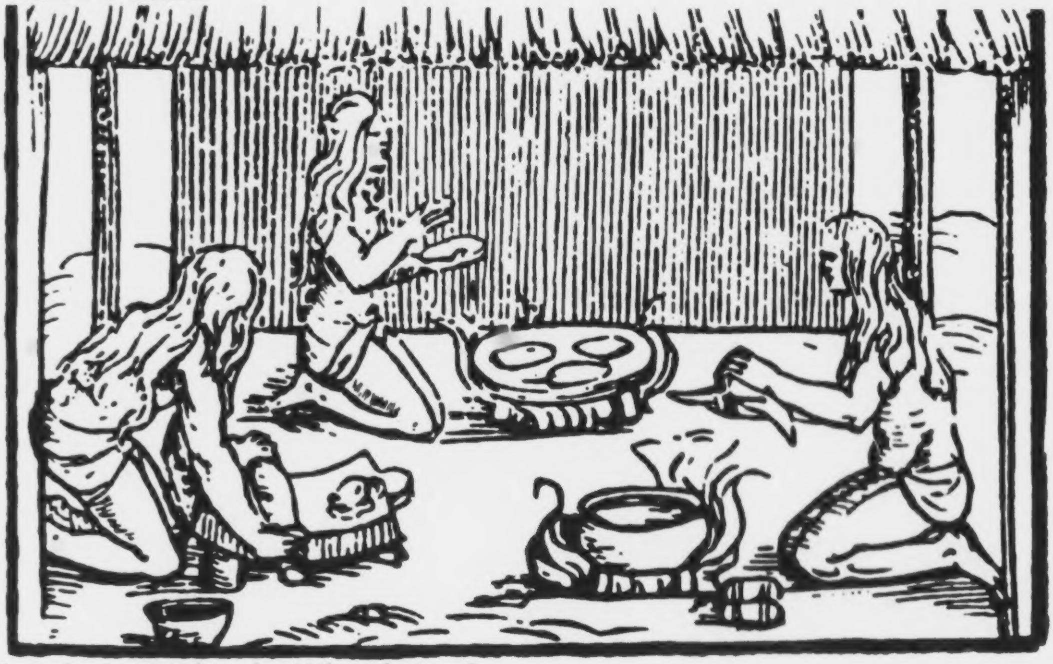
STATEMENT	CONCLUSION
1. The Taino had strong family ties.	
2. The Taino believed in the wisdom of elders.	
3. The Taino religion was intertwined with daily life.	
4. The Taino used coins to trade goods.	
5. The Taino adapted to the immediate natural environment to survive.	

Worksheet 4B

TAINO CAVE CARVINGS

You are an archaeologist searching for evidence of the Taino people, the first people of Puerto Rico. You come upon the Taino cave carvings shown below. From each carving or set of carvings, what conclusion would you draw about the life style and culture of the Taino people? Answer the questions that follow each set of pictures.

A. Women's Roles



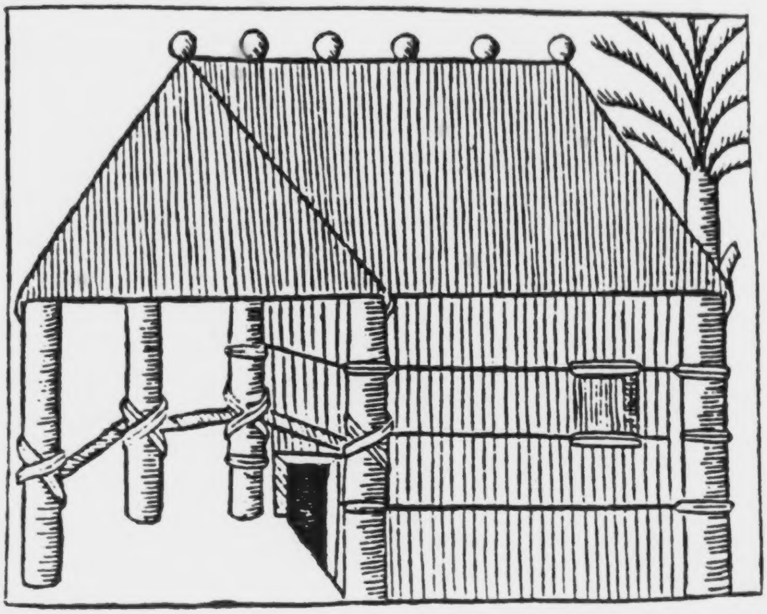
. What is happening in this picture?

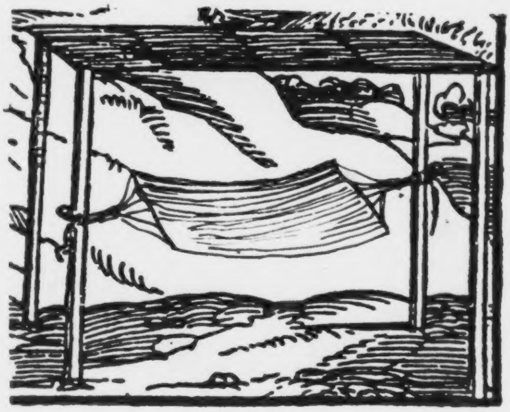
. From this drawing, what role did Taino women have?

. To what degree did women rely on technology to do their jobs?

Worksheet 4B, TAINO CAVE CARVINGS (continued)

B. The Home





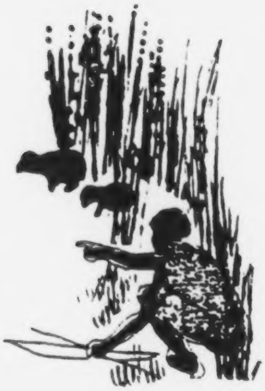
. What do these pictures tell you about Taino life?

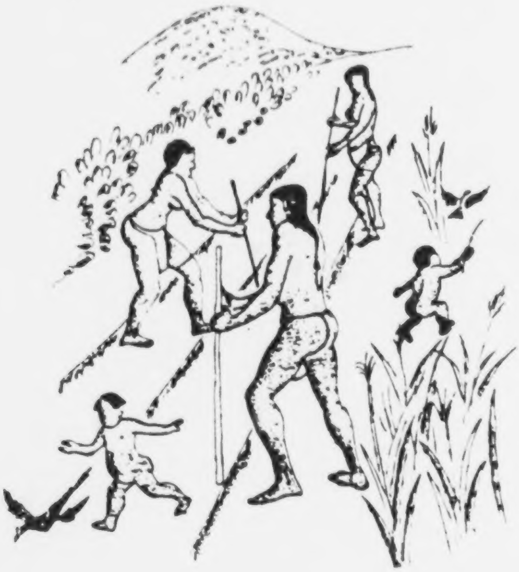
. How do the pictures show that the Taino made use of their environment?

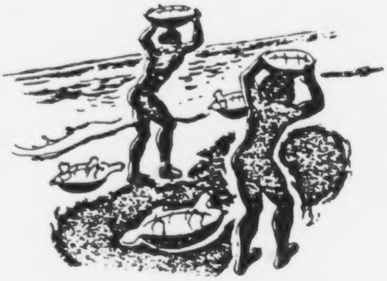
. What do the objects shown here tell us about skills of the the people who made them?

Worksheet 4B, TAINO CAVE CARVINGS (continued)

C. Getting Food







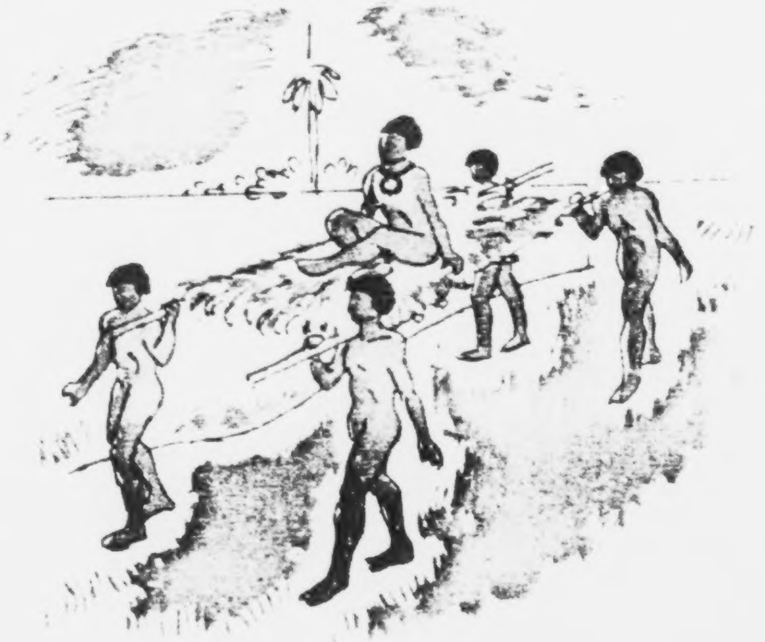
. What is happening in these pictures?

. From these pictures, how do you think the Taino got their food?

. To what extent were jobs separated into male and female responsibilities?

. What parts of their environment did the Taino use to meet their need for food?

D. Government



. What is happening in this picture?

. How is the leader given special treatment?

. Why do leaders often receive special privileges?

Themes: Contributions, Culture/Diversity

Learning Activity # 5

Focus Question: How did the Incas attempt to solve their social and economic problems?

Background:

The Incas rose to prominence in central and northern Peru around 1300 A.D. By the 16th century, the Incas, through conquests, had extended their empire from present-day Ecuador to central Chile and eastward from the Pacific Ocean high into the mountains of Bolivia. It should be noted that the subjugated peoples of the Incan empires often had to compromise their own cultures and religions.

Among the Incas' many achievements were the building of roads and communication systems, suspension bridges, and terraced farms. But the crown of their civilization was a highly developed centralized social system that met all the basic human needs of the Incas.

Incan languages, including Quechua and Aymara, are still spoken today and their agricultural techniques, while modified, are still used today. Incan textile design and music continue to have influence.

Major Idea:

- The elimination of SCARCITY by the regimented Incan state was in large part a function of their imperial system.

Concepts:

- Justice
- Power
- Scarcity

Performance Objectives: Students will be able to:

- Describe the ways in which Incan society was organized to provide for the needs of all of its people.
- Describe the contributions of the Incas to agriculture and weaving.
- Make inferences about the values of Incan society to humanity.
- Evaluate the effectiveness of the Incas' solutions to poverty, illness, and old age.

Development:

- Distribute Worksheet 5A, "Incan Laws." Have students complete the exercise on the worksheet. [The phrases that were omitted from the worksheet are: (1) the levying of taxes, (2) to know how many people are available for war, (3) to show that nobody should be so rich as to look down upon the poor, (4) to show that all people are basically equal.] Then have them explain their answers to the following questions:

- What do we learn about the problems faced by the Incas from this worksheet?

- Do you think the Incan government regulated these situations fairly? Why?

- Can you think of other solutions to the problems of poverty and old age?

- Why do you think that the Incas felt it was the responsiblity of the government to take care of the old and the sick? Do you agree with their policy that the government was justified in asking the conquered people to pay taxes to maintain this welfare state? Explain.

- How did the Incas feel about the attitude of the rich toward the poor? Why do you think they felt this way? Do you agree with them?

- Why did they feel that no one who was healthy should live by the work of others?

- What do we learn about the Incas from the way they attempted to solve these problems?

- How does the United States social system compare with the Incan social system?

- How would you react if the United States adopted the Inca's method for solving social and economic problems such as poverty, illness, and old age? Explain.

- Do you think the United States has social problems that did not exist for the Incas? What are they?

- Name a social problem that exists in United States cities and recommend a solution for it.

. Distribute Worksheet 5B, "Incan Women." Have students, working in pairs, complete the exercise. After several pairs roleplay their skits, have students explain their answers to the following questions:

- What does this reading tell us about Incan women?

- Why did women devote so much of their time to weaving?

- How did weaving play a part in the social structure?

- Why was it an honor for a poor woman to help a richer woman with her weaving?

- To what extent were women's skills valued by the Incas?

- To what extent are these skills valued today? Explain.

- Distribute Worksheet 5C, "Incan Agriculture." Have students read the worksheet, complete the exercise, and explain their answers to the following questions:
  - What does this reading tell us about Incan farming methods?
  - What contributions did the Incans make to agriculture?
  - How does terracing show an understanding of the geography?
  - How do these methods and practices still have value today?
  - How does the structure for land use compare to the Incan social structure?
  - Do you agree with the author's belief that most of the crops should go to the king? Why or why not?
  - To what extent did Incan farming methods meet the needs of that society? Explain.

Follow-up Activities:

- Students can debate the issue: "Resolved: It is the responsibility of the government to deal with the social needs of its individual citizens."
- Have students describe one social problem that existed for the Incas and exists for the people in the United States today. Then have them describe the attempts that the Incas and the United States government have made to solve this problem and analyze these attempted solutions.

Worksheet 5A

INCAN LAWS

The Incas were the early peoples of central and northern Peru. In the 1300s the Incas developed one of the world's great civilizations, which extended into parts of Ecuador, Bolivia, and Chile. If newspapers had existed at that time, no doubt many people would have been interested in reading about the Incas in articles like the one below. Fill in the blank spaces with what you think might have been included in the original story.

THE AMERICAN MOSAIC

All villages under the control of the Incas are asked to turn in a report to the government. The report tells the rulers all who had died and all who had been born. Such a report is necessary for:

1. ______________________________ and

2. ______________________________.

As this kingdom is so vast there are many storehouses filled with supplies. In times of war, the armies take their supplies from these storehouses. And when there is no war, the supplies are divided among the poor, the aged, the sick and the widowed. If people are in good health they receive nothing. The storehouses are filled again with taxes paid to the Inca ruler. If it is a bad year the provinces are lent the supplies needed. In good years everything is paid back.

No one who is lazy or who tries to live by the work of others is accepted. Thus on certain days each lord helps work the lands on his property. The Incas do this to
(3) ______________________________.
Nobody is so rich that he might look down upon the poor. All who have their health work and lack for nothing. Those who are sick receive what they need from the storehouses. The rich cannot dress better or wear clothing different from the poor. This is done to
(4) ______________________________.

Adapted from: Commentarios Reales de los Incas, Garcilasco de la Vaga (1539-1616).

Worksheet 5A, INCAN LAWS (continued)

Exercise:

Place a check (✓) in the appropriate box below, indicating if you agree or disagree with the idea that the United States government should pass a similar law today.

Laws Regulating Incan Life	Agree	Disagree
Citizens should be required to file a report with the government each year giving information as to births and deaths.	☐	☐
The government should collect storehouses of food which should be divided among the poor, aged, sick, and widowed. People in good health should receive nothing.	☐	☐
The rich should not be allowed to dress better or wear clothing different from the poor.	☐	☐

Worksheet 5B

INCAN WOMEN

The Incans were well known for their beautiful textiles. The Incans tended llamas, wool-bearing animals, and were among the first indigenous people who used wool fiber. They also grew cotton. The following passage shows the importance of textile making in the lives of Incan women. After reading the passage, complete the exercise that follows:

> Since spinning was all done by hand, a great deal of women's time had to be devoted to this task to furnish the thread and yarn used in the great textile industry of the Empire. Women carried cotton or wool with them wherever they went. Even as they walked along the city streets or country roads or visited their neighbors, their fingers were busy making strands and winding them on spindles. When a woman went to call on a person of higher rank, she left her own work at home and immediately on arriving said humbly that she had not come to call but to see if should could help in some household task. A gracious hostess would reply that should would not think of letting the guest do servant's work but that she would be glad to get some of the spinning or embroidery on which her daughters had been working. This was a compliment since it admitted the guest to the work and therefore to the social sphere of the high-born lady of the house.

Adapted from: Edwin R. Embree, Indians of the Americas, rev.ed. (New York: Collier, 1970). Permission pending.

Exercise:

Pretend that a poor Incan woman went to pay a visit to a wealthier Incan friend. Fill in the responses that would show appropriate manners. Base your responses on the paragraph that you have just read.

Poor Woman: Good afternoon. I was in town this afternoon and thought that you would like some help preparing dinner. I make a delicious potato bread.

Rich Woman: Thank you so much for your offer, but ______________________________

____

Perhaps you can help me by ______________________________

____

Worksheet 5B, INCAN WOMEN (continued)

Poor Woman: I am very impressed with your daughter's embroidery. She shows great skill in weaving and dying [illegible]n. I am so happy to help her complete this project.

Rich Woman: We are the ones to be grateful, because ______________________________

____

____

Poor Woman: Thank you for your kind words.

70

Worksheet 5C

INCAN AGRICULTURE

The Incan society developed methods for using the land that considered both the geography and the needs of the people. After reading the selection, complete the exercise that follows:

> When the Incans had conquered a new province, they immediately sent engineers there, who were specialized in building canals for irrigation, to increase the corn acreage, which otherwise could not flourish in these very hot lands. In the same way, they irrigated the prairie lands, as may be seen today from the evidence of canals that still exist all over Peru. On the mountainsides, on the peaks, and on all rocky surfaces, they built terraces, sustained by stone walls, which they filled with light soil brought from elsewhere. These terraces grew wider from the top to the bottom of the slope, where some were as much as 240 acres in size.
>
> These were difficult undertakings, but they made it possible to give the maximum development to the tiniest plots of barren land. Indeed, it often happened that they would build canals 45 to 60 miles long to irrigate only a few acres of land.
>
> Community records of landholdings were carefully kept up to date in all the provinces and villages, and arable land (land suitable for farming) was divided into three parts: that belonging to the Sun, that of the Incan, and that of his vassals (servants). This latter part was calculated to permit each village to provide for its own needs. In case there was an increase in population, the Incan reduced the surface of his own holdings. Thus it may be said that they kept for himself only that part that, without him, would have remained uncultivated. The major part of the terrace crops belonged to the king and to the Sun, which was only normal, inasmuch as it was the Incan who had had the terraces built.

Adapted from: Commentarios Reales de los Incas, Garcilasco de la Vaga (1539-1616).

Worksheet 5C, INCAN AGRICULTURE (continued)

Exercise:

Consider each of the following agricultural problems that the Incas might have faced. Then write a solution that the Incas might have used to solve the problem.

PROBLEM	SOLUTION
1. Mountainous region, not suitable for farming.	
2. Dry land without sufficient water for crops.	
3. Village increases in population, needing more food and farmland.	

Learning Activity # 6

Theme: Culture/Diversity

Focus Question: How did the Pueblo people live?

Background:

The Pueblo, or Anasazi, people are thought to have been in America for 20,000 years. The name Pueblo (Spanish for "town") derives from the stone or adobe (dried mud) apartment houses that these people were the first to build. Rocky and mountainous terrain presented no obstacle; housing units were built in layers conforming to the cliffs.

Some Pueblos, however, settled in the harsh and dry desert areas. They understood and respected nature, and therefore dealt with their environment cooperatively. Rather than resist nature, they prayed to it, worked with it, and saw themselves as a harmonious part of the order of nature.

Until the year 1500, Pueblo society was peace-loving and egalitarian. All the people had a say in running the village government. There was no class system or differences in wealth among the Pueblo. Even council members worked and shared responsibilities with the rest of the tribe as equals. Among the descendants of the Anasazi are the Zuni, the Hopi, the Santa Clara, all of whom live in the American Southwest today.

Major Ideas:

- These civilizations were spatially differentiated into regions by a number of cultural factors.

- The Pueblo civilization had developed levels of TECHNOLOGY that demonstrated a high level of sophistication.

Concepts:

- Culture
- Diversity
- Political System
- Technology

Performance Objectives: Students will be able to:

- Draw conclusions about the Pueblo culture from four descriptions of Pueblo life.

- Describe the egalitarian aspects of Pueblo (Anasazi) life.

- Evaluate the extent to which the Pueblo lived in harmony with their environment.

Development:

- Have students interview each other in order to reinforce the material on Worksheet A. Divide students into groups of four. Ask students within each group to form two pairs.

- Distribute Worksheet 6A, "Voices of the Anasazi (Pueblo)." Assign a student in each group one of the selections on the worksheet to read. After students have read their parts, collect Worksheet 6A. Then have students conduct a one-way interview in pairs to learn about the information that the partner found in his or her reading. Then have students reverse roles: the interviewers become the interviewees. Students should then come together in their groups of four and round-robin, taking a turn sharing information learned in the interview. After students have completed the exercise, have them explain their answers to the following questions:

  - What do we learn about the Anasazi from these worksheets?

  - To what degree was Pueblo life influenced by the environment in which the people lived?

  - How did the Pueblo feel about the environment? Do you agree with their attitude toward the environment?

  - Why might some people say that the Pueblo represented one of the first democracies on the North American continent?

  - In what ways did the Pueblo society treat people equally?

  - Would you like to live in a society similar to the Pueblo? Explain.

- Distribute Worksheet 6B, "Cliff Dwellings." Have students complete the worksheet, then have them explain their answers to the following questions:

  - What does this picture tell you about the Anasazi culture?

  - How does the structure show an appreciation for the environment?

  - What basic needs were met by the design of the structure?

  - How do the dwellings reflect the technical skills of the Anasazi?

  - What were the advantages of building a structure with so many rooms? What are the disadvantages?

  - How valuable are these structures in giving us an understanding of Anasazi culture?

  - What questions do you still have about the Anasazi that are not fully answered by the picture?

. Distribute Worksheet 6C, "Pueblo Prayer For Rain." Have students read the worksheet and explain their answers to the following questions:

- What does this prayer tell us about the Pueblo people?
- What did the Pueblo expect the Kachina to bring?
- How will the society benefit from the "gifts" brought by the Kachina?
- What values are expressed in the prayer? How can you tell?
- To what extent is the appreciation of the natural world and the environment evident in the prayer?

Follow-up Activities:

. To find out more about the present-day Pueblo, who are located mainly in New Mexico, request information in writing from:

The Laguna Pueblo Council
Laguna, New Mexico 87026

. The Pueblo also publish a magazine that describes their way of life. For copies, write to:

Pueblo Horizon
Indian Pueblo Cultural Center
2401 12 Street N.W.
Albuquerque, New Mexico 87102

. Students can investigate ways in which they can give back thanks to the earth by refraining from littering (and encouraging others to do the same), participating in a recycling program, etc. Students can clip articles related to ecological conservation and prepare a bulletin board or scrapbook.

. Have students build a diorama of an adobe community.

Worksheet 6A

VOICES OF THE ANASAZI (PUEBLO)

The Anasazi ancestors of the Pueblo people (named by the Spanish the word meaning "town"), are thought to have been in America for 20,000 years. The Anasazi established settlements in what is today northern Arizona, northern New Mexico, southern Colorado and southern Utah. If you could have visited a Pueblo village in the year 1300, and spoken to the villagers, you might have heard the following accounts of Pueblo life. After reading the selection that you have been assigned, write a title that sums up the meaning of that reading.

A

Title: ______________________________

This is the village I live in. The houses are made of stone or adobe. Our house is one of the tallest, reaching four stories. We use ladders to get to the upper level. Some people have built their houses inside giant cliffs. Each house is the same as every other house. No Pueblo family is wealthier or more powerful than any other family. In these houses near mine, my grandparents, aunts, and uncles live. Our house has a Kiva, an underground chamber which is used for ceremonies and meetings.

B

Title: ______________________________

I would like to tell you something about our spiritual beliefs. We believe that we are part of nature. The earth is like a mother because it feeds us. The sun is like a father giving warmth and light.

In the springtime, the earth is a woman pregnant with new life. Therefore, we do not wear hard heels or use sharp farm tools, because we would not want to hurt our earth mother. Pueblo men perform Kachina dances, in which we wear masks to symbolize the spirits of the earth, sky, and water.

C

Title: ______________________________

The women play a very important position amongst our people. Of course, we are the leaders of the clans. We plant the crops, make furniture, and are involved in much of the construction of the houses. The beautiful baskets and pottery for which my people are known are made by the women amongst us.

We also look after the communities' turkeys, weave cotton on looms, and help collect precious rainwater. If it were not for our collecting rainwater and the methods we have discovered for bringing water to the crops, we would have little to eat.

D

Title: ______________________________

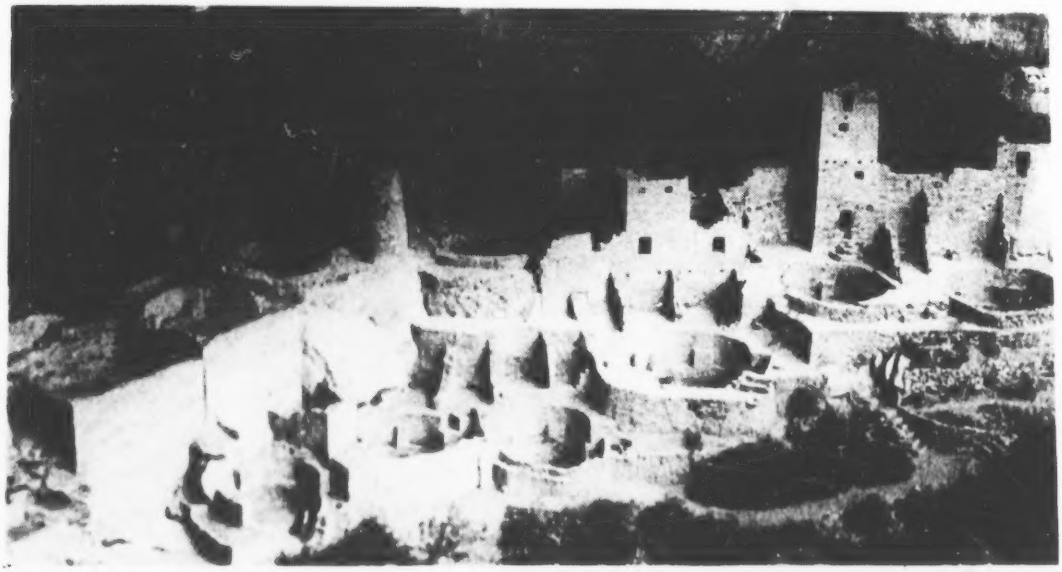
Our village government is very fair. Half of the citizens, known as Summer People, run the village government during the summer. The other half, the Winter People, run the government during the winter months. We also have a peace chief and a war chief.

Some of the people take action to prevent people from breaking the law. This is the closest we usually get to fighting. We are a peace-loving people who fight only when attacked first.

Worksheet 6B

CLIFF DWELLINGS

The cliff dwellings of the Pueblos still exist today. This Cliff Palace, which is now part of Mesa Verde National Park in Colorado, dates back to about the year 1100. Examine the picture below and complete the exercise that follows.



Richard C. Brown and Herbert Bass, One Flag, One Land (Morristown, NJ: Silver Burdett, 1990), p. 29. Permission pending.

Exercise:

Explain how the cliff dwelling meets the following needs of the Pueblo:

NEED	HOW DWELLING MEETS EACH NEED
Protection from attack	
Concern for the environment	
Meeting room for villagers	
Closeness to family	

Worksheet 6C

PUEBLO PRAYER FOR RAIN

The Pueblos had elaborate ceremonies in which dancers wore masks and pretended that they were Kachinas, the spirits that had the power to bring rain and a full harvest. One of the Pueblo men made the following speech at the end of the ceremony:

> When you go home and get to your parents and sisters and the rest of your relatives who are waiting for you, tell them all the words that I am going to tell you. Tell them that they should not wait, but let them come at once and bring rain to our fields. We may have just a few crops in our field, but when you bring the rain they will grow up and become strong. Then if you will bring some more rain on them, we will have more corn, and more beans, and more watermelons, and all the rest of our crops....
>
> So now, this will be all. Now go back home happily, but do not forget us....

Adapted from: John R. O'Connor, Exploring American History (Englewood Cliffs, NJ: Globe, 1991), p. 19-21. Permission pending.

Learning Activity # 7

Theme: Culture

Focus Question: How did the Algonquian live in harmony with nature?

Background:

Before Europeans arrived in present-day New York State, the area was inhabited by the Algonquians, a linguistic group of indigenous peoples that included the Lenape, Munsee, and Mahican. (It is important to distinguish this group from the Algonquin, a nation that made its home in what is now Canada).

By adapting to their geographical environment, the Algonquians were able to meet their needs in harmony with seasonal changes. In warm months, they devoted time to fishing and gathering plants; in winter, people relied on fishing and stored food.

The Algonquian culture was a testament to its people's skills in co-existing with nature. From plants they derived shelter (frames for wigwams), clothing, storage (basketry and wood containers), fuel (firewood), transportation (dug-out canoes), furniture (cradle boards), tools and utensils, foods and beverages, games and toys, and medicines -- all without disrupting the precious ecosystem. Nature and human civilization existed in a unity of mutual dependence.

Major Idea:

. Geographical features of present-day New York State influenced the CULTURAL patterns of the region's first inhabitants.

Concepts:

. Culture
. Empathy
. Environment

Performance Objectives: Students will be able to:

. Describe how the Algonquian people's harmony with their environment enabled them to survive.

. Compare and contrast the Algonquian's dependence on the environment in the 16th century with the dependence on the environment of New Yorkers today.

Development:

. Distribute Worksheet 7A, "Algonquians in Harmony with Nature." Have students complete the exercise on the worksheets, then have them explain their answers to the following questions:

- What do you see in this picture?

- What does the picture on Worksheet 7A tell us about the environment in which the Algonquian lived?

- How does this picture illustrate the importance of the geographic environment to the Lenne Lenape's survival?

- Based on what you see in the picture, can you explain why the Algonquians moved their homes inland, away from the water, during the winter? How does this demonstrate a harmony with the seasonal changes?

- Is the geographic environment still as important to the survival of New Yorkers today? Explain.

- Should New Yorkers be doing more to protect their environment? Why?

. Distribute Worksheet 7B, "The Whitetail Deer." Have students complete the exercise, then have them explain their answers to the following questions:

- What does this worksheet tell us about how the Algonquian used the animals in their environment?

- How does the chart illustrate how the deer was essential to Algonquian survival? How can we see how the deer was not wasted? How is this a good lesson for us today?

- What does the chart teach us about the skills of the Algonquian?

- Why do you suppose that the deer would play a prominent role in Algonquian stories and ceremonies?

- To what extent were the lives of Algonquian men and women shaped by their environment?

. Distribute Worksheet 7C, "Herbs and Wild Plants." Have students study the worksheet, then have them explain their answers to the following questions:

- What does this chart tell us about Native Americans' use of wild plants and herbs?

- How did Native Americans use wild plants in their daily lives?

- How does this chart reflect an appreciation for the environment?

- To what extent are these plants still used today?

- Why have Native Americans been praised for their understanding of "natural" remedies?

. Distribute Worksheet 7D, "Nature's Gifts." Have students study the worksheet, then have them explain their answers to the following questions:

- What uses did the Algonquians have for the basswood tree?

- How was the tree valuable in all seasons?

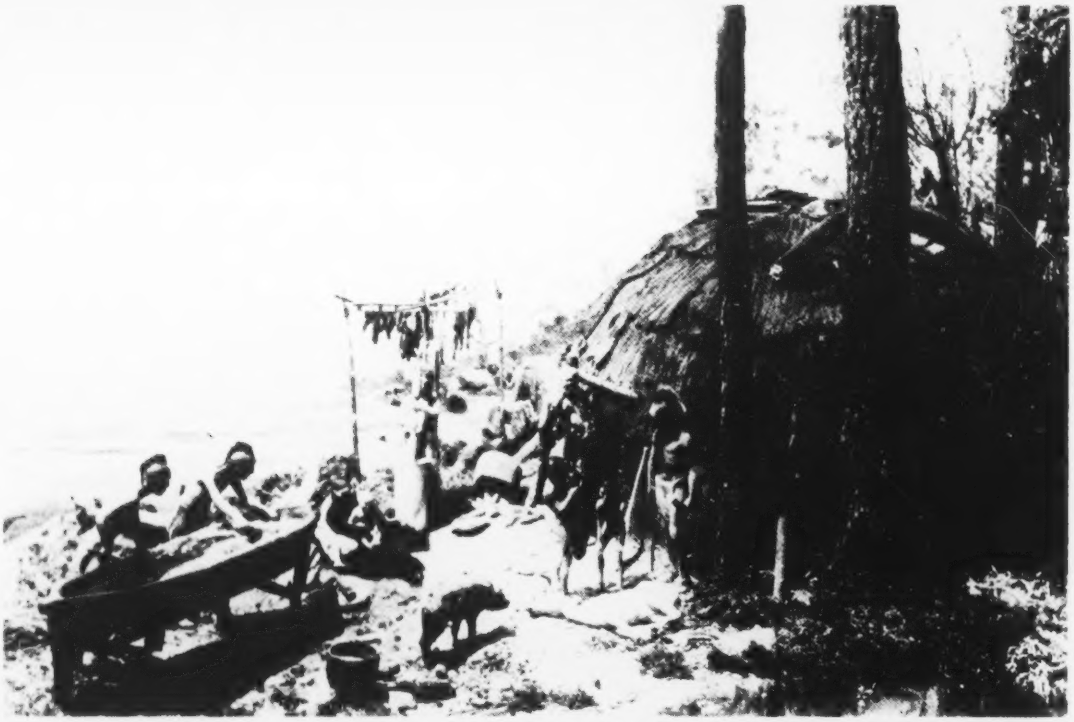
- What environmental lessons can we learn from the Algonquian people?

Follow-up Activities:

- Students can research games and toys of the Lenne Lenape. Examples include throwing games and the moccasin game.
- Contact the National Park Service at Jamaica Bay to find out about tours related to wild plant edibles.
- Students can relate to nature by writing a poem about a plant or saying "thank you" in a native way. Have students find a way to tell the plant how beautiful it is, why they need it, and how they will use it. They could leave a few tea leaves or crumbled egg shells to give nourishment back to the earth.
- Contact the Environmental Action Coalition at 625 Broadway in Manhattan to find out how to save city plants, adopt-a-tree on your street, etc., and then have students undertake such a project.

Worksheet 7A

ALGONQUIANS IN HARMONY WITH NATURE



Museum of the City of New York. Permission pending.

Exercise 1:

The Lenne Lenape lived in the area of present-day New York City a long time ago. They were able to survive here because of their resourcefulness in utilizing the natural surroundings of forests, waterways, and rich soil. In the picture, place an X on five examples of how the Lenne Lenape used the geographic environment for basic needs. Then complete the exercise on the following page.

Worksheet 7A, ALGONQUIANS IN HARMONY WITH NATURE (continued)

Exercise 2:

Based on the information in the picture on the first page of Worksheet 7A, place an X next to those statements that you think were most likely true about the Lenne Lenape.

_____ 1. The Lenne Lenape fished for food.

_____ 2. The Lenne Lenape often warred with other Native American peoples.

_____ 3. The Lenne Lenape used the horse as a means of transportation.

_____ 4. Lenne Lenape women and men performed different tasks.

_____ 5. The Lenne Lenape used rivers for transportation.

_____ 6. The Lenne Lenape built homes that would last for long periods of time.

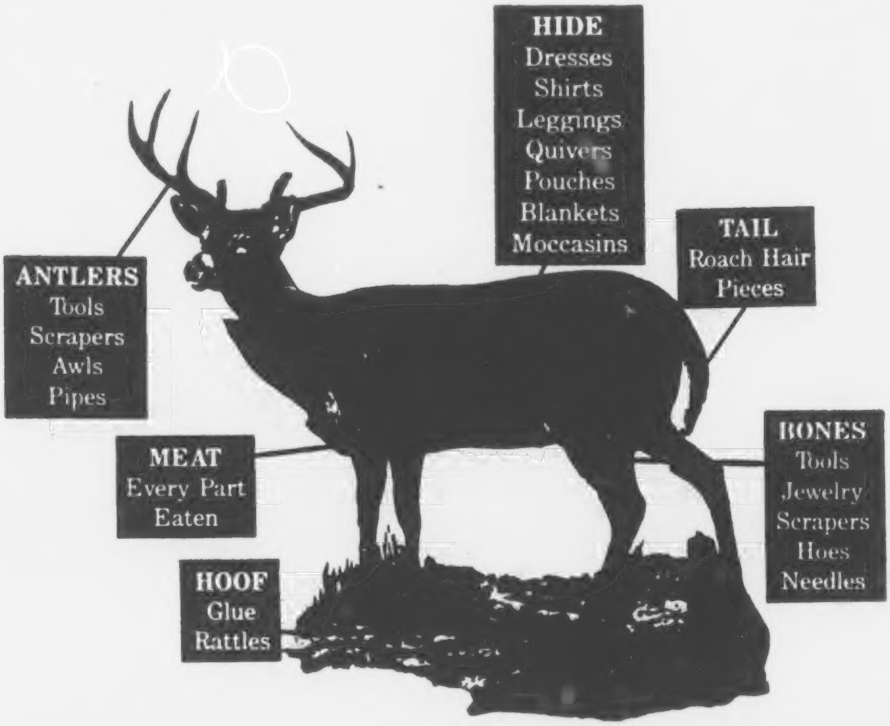
Exercise 3:

In the space below, write a diary entry that discusses a day in the life of an Algonquian man or woman. Use the information provided in the picture to supply details for your diary.

Worksheet 7B

THE WHITETAIL DEER

The Algonquian people relied on the whitetail deer to meet many of their needs and wants. They respected and thanked the deer for its many gifts. Examine this chart and complete the exercise that follows.


HIDE
Dresses
Shirts
Leggings
Quivers
Pouches
Blankets
Moccasins
TAIL
Roach Hair
Pieces
ANTLERS
Tools
Scrapers
Awls
Pipes
MEAT
Every Part
Eaten
BONES
Tools
Jewelry
Scrapers
Hoes
Needles
HOOF
Glue
Rattles

Adapted from: Eastern Woodlands and Plains Indians, American Museum of Natural History, 1989, p. 24.

Exercise:

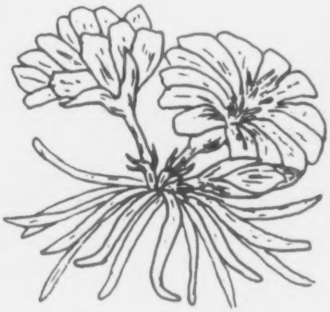
Indicate how the deer met the following needs of the Algonquians:

Food (including planting and hunting)	Shelter	Clothing	Recreation

Worksheet 7C

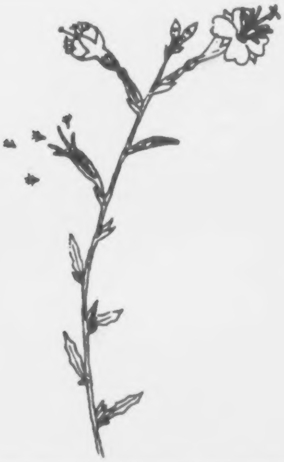
HERBS AND WILD PLANTS

Native Americans used many wild herbs and plants in their daily lives. Examine this chart to see how some plants were used. (Caution: Students should not use these plants except under strict supervision.)



Name: Bitterroot

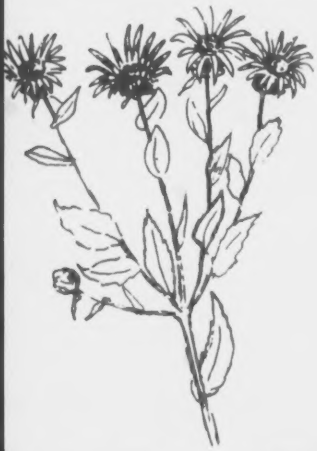
Uses: Boiled for soup; chewed for sore throat.



Name: Fuchsia

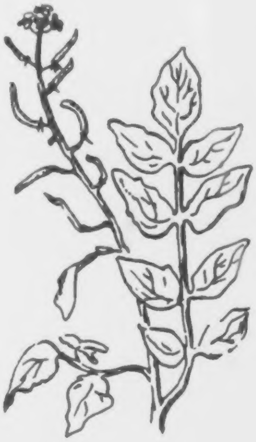
Uses: Leaves used as a detergent for washing.

Leaves applied to sores.



Name: Gum Plant

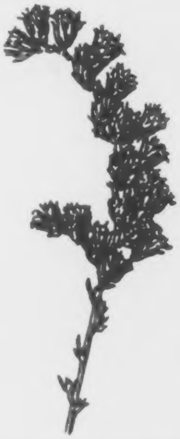
Uses: Fluid extract used for stomach ache; fluid applied to poison ivy; boiled for tea; applied to gums in case of toothache; roots used to control bleeding.



Name: Watercress

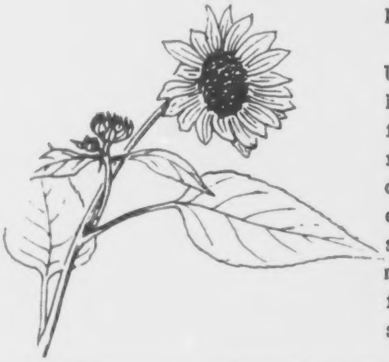
Uses: Leaves or juice applied to spots, pimples, or freckles; used also to treat gallstones.

This plant is now commonly used in salads.



Name: Goldenrod

Uses: Yellow dye; leaves boiled to clean wounds and wash sores.



Name: Sunflower

Uses: Dyes. Flowers boiled for oil. Seeds roasted for drink like coffee; ripe seeds dried and made into meal; fiber made from stalk.

Muriel Sweet, Common Edible and Useful Plants, (Healdsburg, CT: Naturegraph Co.), 1962.

Worksheet 7C, HERBS AND WILD PLANTS (continued)

Exercise:

For each of the following daily needs, indicate how wild plants and herbs might be used:

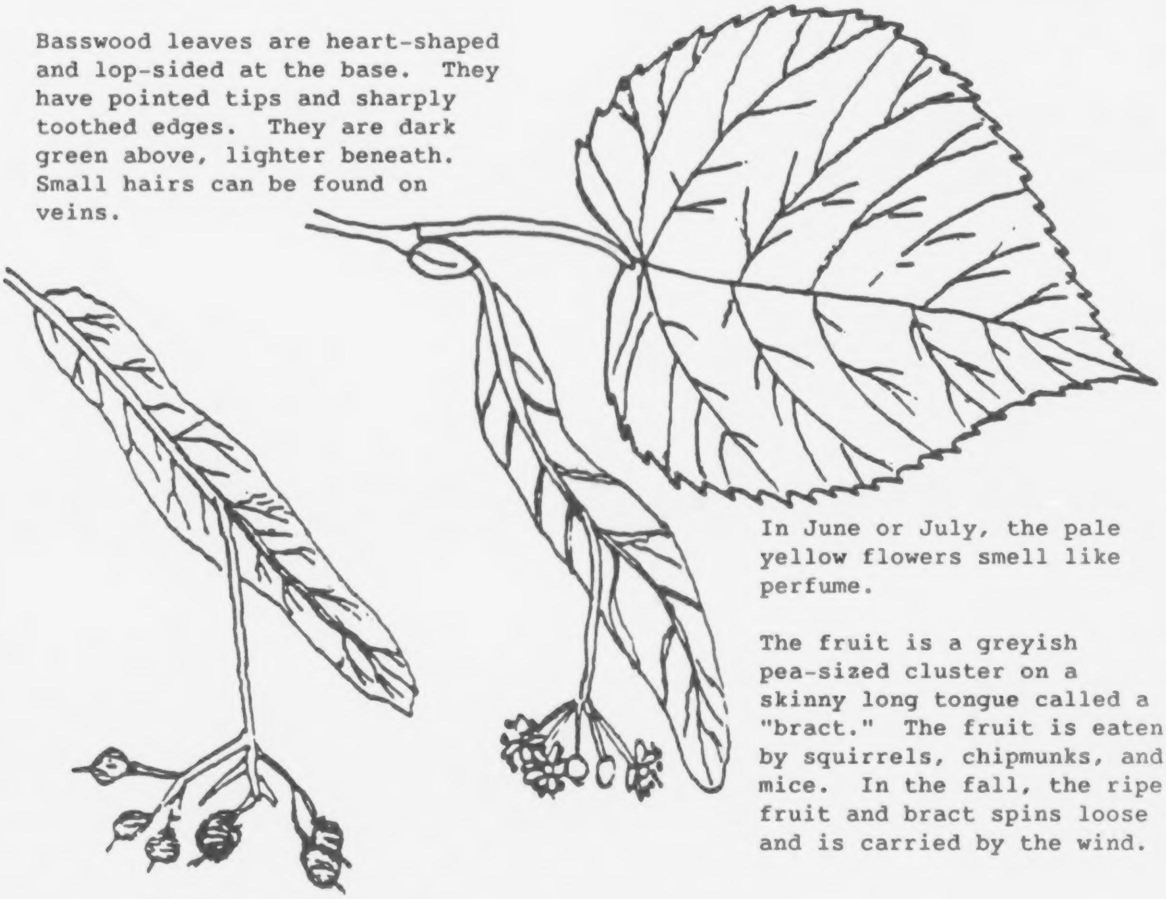
DAILY NEED	HOW PLANT MIGHT BE USED
Youngster has a toothache.	
A pair of leggings has a grass stain.	
Decorative yellow and black feathers are needed for a buckskin vest.	
Oil is need to grease skin.	
Skin is wounded from a fall.	

Worksheet 7D

NATURE'S GIFTS

The Algonquians used the basswood tree (also known as the American linden) for many everyday needs. After studying this worksheet, list the various uses of this tree.

Basswood leaves are heart-shaped and lop-sided at the base. They have pointed tips and sharply toothed edges. They are dark green above, lighter beneath. Small hairs can be found on veins.

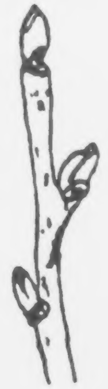


In June or July, the pale yellow flowers smell like perfume.

The fruit is a greyish pea-sized cluster on a skinny long tongue called a "bract." The fruit is eaten by squirrels, chipmunks, and mice. In the fall, the ripe fruit and bract spins loose and is carried by the wind.

Prehistoric Native Americans used the blossoms and the inner bark for teas. The bark was pounded for a paste for wounds and bites. The shredded bark is excellent for starting a fire. Because the inner bark is tough, it could be used as fiber for making rope and mats. A sweet sap next to the bark made it edible in emergencies. The wood was used for woodworking.

The twigs zig-zag.



Basswood trunks are straight and tall. Old trees commonly have hollow trunks which provide nesting and hiding space for birds and small animals.

Learning Activity # 8

Theme: Culture

Focus Question: How did the Onondaga (Iroquois) live?

Background:

Iroquois people lived together in villages of various sizes. Many of these villages were surrounded by wooden fences. These fences were constructed to keep away enemies and animals who would threaten the food supply.

Families lived together according to their maternal line. Accordingly, a woman, her daughters, her younger sisters, and their husbands shared the same domicile. The brothers and sons of these women lived in the longhouse owned by the women of their wives' families. Often parents arranged their children's marriages. Gift-giving played an important role in formalizing the marriage.

The husband, wife, and children each had specifically defined roles in the Onondaga village. The Onondaga were one of the five nations in the Iroquois Confederation and its capital. Basically, it was the men's responsibility to fish and hunt, while the women were to work the fields, which they "owned." Ownership of the fields stemmed from the female's power of reproduction, which the Onondaga understood to come from the reproductive power of Mother Earth.

Major Idea:

- Iroquois society was highly organized, with family groupings playing a major role in the social order.

Concepts:

- Culture
- Diversity
- Interdependence

Performance Objectives: Students will be able to:

- Analyze family relationships in an Onondaga village.
- Describe the various activities in which Onondaga family members participated.
- Compare and contrast the Onondaga family responsibilities in the 1500s with American family responsibilities today.

Development:

- Distribute Worksheet 8A, "Village Life Among the Onondaga." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:
  - What do we learn about Onondaga village life from this worksheet? What things were most important to the Onondaga?

- How does Onondaga village life compare to life in your community?

- How were the Onondaga in harmony with nature? Can we say that the Onondaga made wise use of their land?

- Would you like to trade places with an Onondagan of the 1500s? Explain.

- What evidence could you provide to show that women played an important role among the Onondaga? How do you think the important role of women might have impacted on their society?

- To what degree were the Onondaga dependent on other Iroquois nations? Are we just as dependent on other nations today? Explain.

- What is the most important lesson Americans today could learn from the Onondaga? Explain.

- Would we be better off today if we were more like the Onondaga? Explain.

. Distribute Worksheet 8B, "Onondaga Plum-Stone Basket Game," and have students participate in an Onondaga game.

Follow-up Activities:

. Students can prepare Algonquian recipes. A few samples follow:

FRIED CAKES: In a blender (instead of traditional mortar and pestle) mash hulled blanched sunflower seeds and berries (e.g., blueberries or strawberries); mix with fine cornmeal and form thin patties. In an electric frypan, fry patties in a generous amount of very hot corn oil. Drain and serve.

THREE SISTERS MEDLEY: In a pot on a hot plate, cook sweet corn scraped from the cob and sliced summer squash combined with beans (red, multicolored, or tan) that have been nearly cooked. Drain and serve with the fried cakes.

SAMP: In a large heavy pot on a double hot plate, combine water, cranberries, cornmeal, and meat such as turkey or venison. While cooking, stir often to prevent cornmeal from burning on the bottom. Ladle into cups.

. Have students research the major ceremonies that the Iroquois held to give thanks to the creator and other spiritual beings. This research can take the form of oral reports or posters showing a time-line of seasonal ceremonies.

. To learn more about the life of the Onondaga today, contact:

The Onondaga Reservation
P.O. Box 210
Needrow, NY 13120

Worksheet 8A

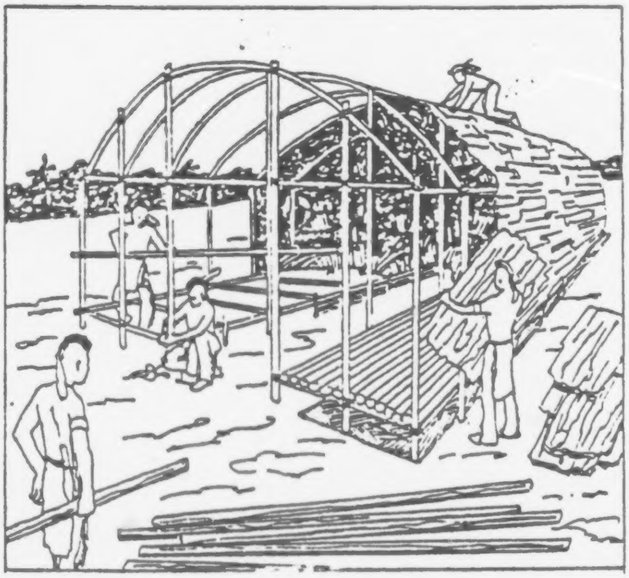
VILLAGE LIFE AMONG THE ONONDAGA (IROQUOIS)

A visitor to an Onondaga (Iroquois) village in the year 1570 might have written the account below. After reading the account, complete the exercise on the following pages.

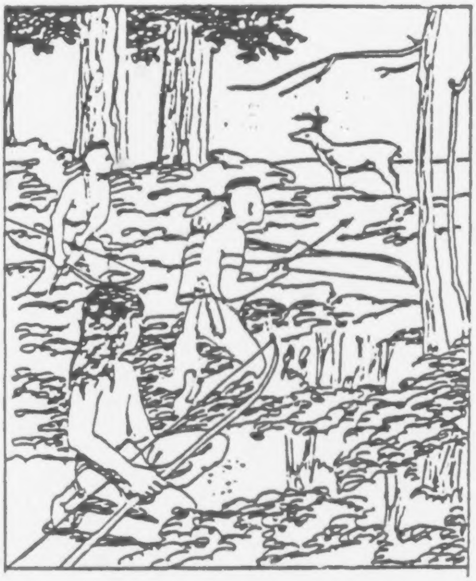
> The sun is just rising, its rays shining through the high wooden fence which surrounds the village. Inside the fence, one can see the rows of narrow longhouses. At least eight families share each longhouse. A woman owns and controls each longhouse. A woman, her daughters, her younger sisters, and their husbands live together. The brothers and sons of these women had to move into the longhouse owned by the women of their wives' families. Inside cooking fires are burning. A family has its own fire or else shares a fire with another family. The fires arranged in a straight line down the center of the longhouse are kept burning all the time. Above each fire a hole in the roof lets out smoke.
>
> All Onondaga belong to a special family group, called a clan, determined by the clan of the mother. Individuals from the same clan are relatives and may not marry one another. Onondaga belong to one of the following clans: Bear, Beaver, Snipe, Hawk, Turtle, Wolf, Deer, and Eel.
>
> Most of the people in this longhouse have gotten up from their beds of cornhusks. Today they are eating corn or squash and may have some meat or berries. After breakfast everyone goes to work. The women go to the fields to pick the corn. Planting and harvesting crops have always been their jobs. In the spring, women use pieces of bone to loosen the soil and make holes for seeds.
>
> A group of girls goes to the forest to gather nuts and blackberries. Some of the men go out to hunt and set rabbit traps in the forest. They find several wild turkeys in traps that they set the day before. One hunter even finds and kills a deer. Those who are not hunting catch fish in large nets made of vines.
>
> The men who stay in the village make pots out of clay or tools out of stone and bones. During other times during the year, these village men need to clear forest land to provide fresh soil for planting. They do this by cutting and burning trees in small areas, which makes clearings for crops.
>
> Everyone is wondering when the men, who left weeks ago to trade with the Cayugas, will return. The traders set off for the Cayuga village to trade corn for flint. Flint is used to start fires and make the heads of arrows. After leaving the Cayugas, the traders will go to the Senecas to trade more corn for furs.

Adapted from: New York: Our State and Its Communities (Glenview, IL: 1989), p. 92. Reprinted by permission of Scott, Foresman and Company.

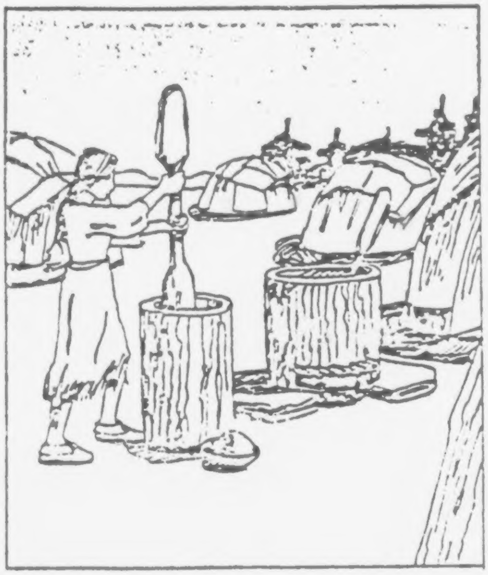
Each picture below shows a scene from an Onondaga village. On the line below each picture, write a title for that picture.



Title ______________________________



Title ______________________________



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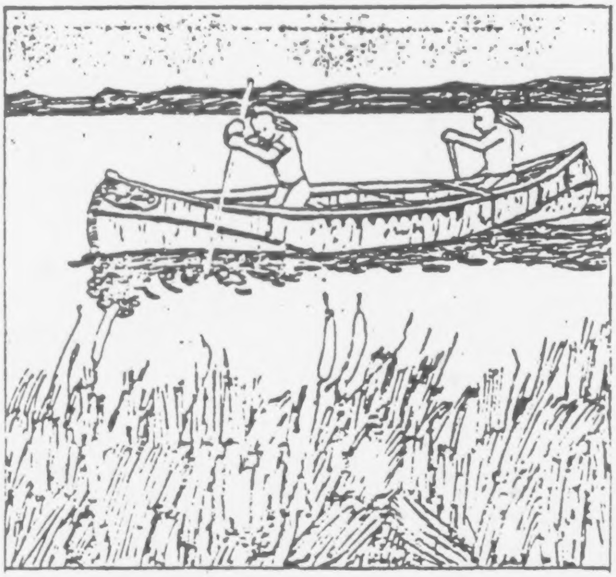
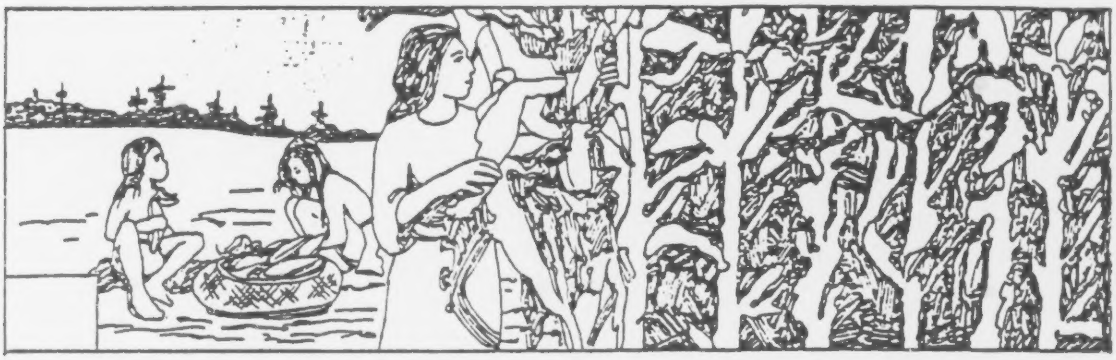


Title ______________________________

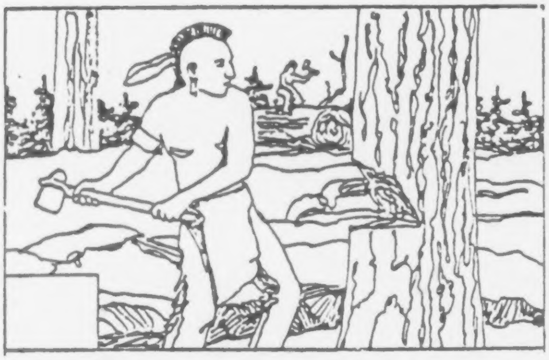
Adapted from: Robert Goldberg, New York State History (New York: Scholastic, 19__), p. 29.

Worksheet 8A, VILLAGE LIFE AMONG THE ONONDAGA (continued)

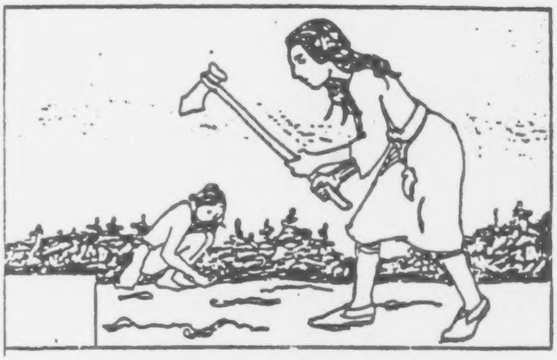
The pictures below show the steps the Onondaga took in preparing the land for farming. The pictures are not shown in the correct order. Write the number 1 in the box that shows what was done first. Then number the other pictures in order.



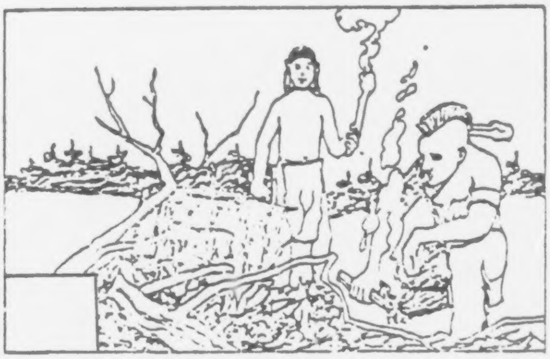
Onondaga harvested corn, beans, squash, and pumpkins.



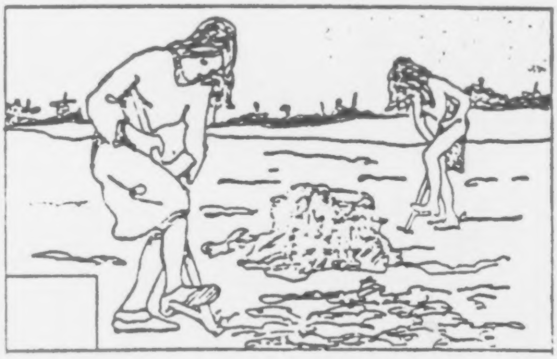
The Onondaga chopped down large trees to make room for gardens.



Women and girls planted seeds and piled soil over the seeds.



They set fire to the dead tree stumps.



Onondagan women and girls dug the soil around the stumps.

Worksheet 8B

ONONDAGA PLUM-STONE BASKET GAME

Native Americans played games for stakes as small as a few shell beads or as large as all of a person's wealth. The Eskimo, for example, carved seal bones and the ivory tusks of walruses to use as dice. The Pueblo decorated split cane. Other groups used sticks, beaver teeth, corn kernels, shells, pottery disks, or buffalo bones. Another very common material for making dice was peach or plum pits.

Sometimes dice games also had ceremonial importance. The Zuni believed that the Twin War Gods, who loved playing games of all kinds, were very fond of dice games. Zuni stick dice, made out of the same materials as their weapons, were decorated with symbols of war, and were left as offerings on the War Gods' altar. The flat basket that the Hopi used to toss the dice represented a warrior's shield. The Onondaga played at the new year's White Dog festival to predict the success of the next harvest.

Materials:

Four or five plum pits
Sandpaper
Black poster paint and brushes
Acrylic sealer spray
50 sticks, pebbles, or beans (for counters)
Blanket (to sit on while playing)
Shallow basket or wooden bowl (to hold dice)

Directions:

1. After removing the plum pits from the fruit and cleaning them thoroughly, allow them to dry at least overnight .

2. Sand the rough areas of the pits until they are smooth. The easiest way to do this is to lay a sheet of sandpaper flat on a table, hold the sand paper down, and rub the pit on the coarse surface.

3. Paint a small symbol or decoration on one side of each stone. . Paint the other side black. The decorated side is the face; the black side is the back.

4. When the paint has dried, spray the dice with an acrylic sealer so the paint won't scratch or chip.

5. The counters can be decorated with stripes of paint.

Worksheet 8B, ONONDAGA PLUM-STONE BASKET GAME (continued)

How to Play (two players):

Two players sit facing each other on a blanket. Placed the dice in the basket or wooden bowl and put the counters in a pile between the players. The first player shakes the dice in the basket and then whacks the basket down on the blanket sharply to make the die jump and turn. The scoring combinations are as follows:

1 face-up, 3 face-down: 1 point
1 face-down, 3 face-up: 1 point
2 face-up, 2 face-down: 0 points
4 face-up: 0 points
4 face-down: 5 points

If the player scores, he or she takes the same number of counters from the pile and tosses again. When a nonscoring combination comes up, the basket is passed to the other player. After all 50 counters have been won from the middle pile, players take counters from one another until one player has won all the counters.

Adapted from: Bonnie Bernstein and Leigh Blair, Native American Crafts Workshop (Belmont, CA: David S. Lake, 1982). Permission pending.

UNIT ONE: THE GLOBAL HERITAGE OF THE AMERICAN PEOPLE PRIOR TO 1500

Learning Activity # 9

Themes: Contributions, Culture/Diversity

Focus Question: How did the Iroquois govern themselves?

Background:

Among the most prominent American Indian people living in what is now New York State were the Iroquois. In about the year 1570, the Iroquois "five nations" -- Mohawk, Seneca, Cayuga, Oneida, and Onondaga -- united to form the Iroquois Confederacy, which has lasted to the present day. The confederation was motivated by the desire to bring peace to the different groups. The Tuscarora joined the five nations in the early 18th century, enlarging the confederacy and forming the League of Six Nations.

As with a great deal of American Indian history, the story of the Iroquois Confederation has come to us through oral history. When different groups of the Haudenosaunee (Iroquois) left their homeland along the Oswego River and settled in parts of present-day New York State, they became enemies of each other and fought among themselves. Two wise men, the Great Peacemaker, who was a Huron, and Hiawatha (Hyonwatheh) organized the Five Nations into a confederacy. The two spent many years spreading their message of peace. The government and constitution is today called "The Great Law of Peace." As in our federalist systems, the individual nations retain control over local and private matters but the union gives strength with neighboring nations.

Major Ideas:

- Iroquois society was highly organized, with kinship groupings playing a major role in the social order.
- CULTURE is a product of the struggle to meet individual and social needs.

Performance Objectives: Students will be able to:

- Describe some of the characteristics of the various groups that make up the Iroquois Confederation.
- Evaluate the arguments for Iroquois unification.
- Analyze the government created by the Iroquois Confederation.

Concepts:

- Diversity
- Political System
- Power

Development:

- Divide the class into six groups of approximately equal size.

. Distribute Worksheet 9A, "Lands of the Haudenosaunee," and Worksheet 9B, "Haudenosaunee," to students. Assign one Iroquois nation to each group. The groups will be responsible for completing the exercise following Worksheet 9B. After completing the exercise, students should explain their answers to the following questions:

- What do we learn about the six Iroquois nations from this worksheet?

- In what ways are the six nations similar to each other? In what ways are the six nations different from one another?

- How important a factor was geographical environment in influencing the six nations to join together?

- Which nation's village would you be most interested in visiting?

- Do you think the greatest strength of the Iroquois nations was their similarities or their differences?

. Distribute Worksheet 9C, "Hiawatha and the Iroquois Confederacy." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What did Hiawatha say here? What do we learn from this reading about the nations that formed the Iroquois Confederation?

- How did Hiawatha describe the different strengths of the people he was addressing? Why do you think he did this? What did Hiawatha mean when he said, "We must have one fire, one pipe, and one war club?"

- What arguments did Hiawatha present to the five groups to convince them to unite? How convincing was Hiawatha?

- If you were a representative of one of the five groups, what would have been your reaction to Hiawatha's address? What questions would you have asked Hiawatha?

- What do you think would have been some of the disadvantages of uniting for each of the groups?

- To what degree do you think Hiawatha's arguments could have been used hundreds of years later to convince the colonies to give up their independence and join the United States?

. Distribute Worksheet 9D, "The Great Law of Peace." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What is this document about?

- What does this document tell us about the Iroquois?

- How does it compare to our Constitution?

- How can you explain the title, "Tree of the Great Peace?"

- Why is this document so important to the Iroquois?

. Distribute Worksheet 9E, "The Hiawatha Wampum Belt." Have students complete the worksheet, then have them explain their answers to the following questions:

- What does this wampum belt symbolize?
- How does the wampum belt picture the Great Peace? Why do you think a tree was chosen as a central symbol?
- How accurately does the information pictured in the belt match the information passed down orally about the Great Peace? How might we account for any differences? Why might we account for any differences?
- Why do you think the Onondaga were chosen to be the keeper of this wampum belt?
- Do you think that the symbols pictured on the belt are good choices for a league dedicated to peace?
- To what extent is this artifact as valuable a record for the Iroquois as any peace treaty or document signed today?

. Distribute Worksheet 9F, "The Iroquois Government." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What does this worksheet tell us about the Iroquois government?
- Why do you think that deer horns are given to the chief?
- What are the similarities and differences between the United States and the Iroquois government?
- In what ways have the Iroquois created a representative democracy?
- To what extent are the ideals of Hiawatha carried out?
- What are the special features of the Iroquois government that help explain the fact that their Constitution still governs the Iroquois today?

Follow-up Activities:

. To help students recall the important information about the Iroquois, develop a "Jeopardy" game based on the chart on Worksheet 9B. Divide a game board into five categories: Location, Families, Other Names, Occupations, and Village Life. Then devise five questions of increasing difficulty, awarding each a point value of 10-50 points in ten-point increments. Place the answer to each question face down on the game board. The contestant begins the game by choosing the category and level of difficulty. The moderator then reveals the answer and all contestants have an opportunity to ask the correct applicable question.

. The Six Nations still live in New York State. Have students write letters (or write one yourself) for further information. Use the information you receive to add to the bank of questions for your Jeopardy game. Add the present location of the nations' reservations to the maps on Worksheet 9A.

Here are some places to write:

Onondaga Reservation
P.O. Box 210
Needrow, NY 13120
Leon Shenandoah, Chief

Cayuga Nation Reservation
P.O. Box 28
Versailles, NY 14168

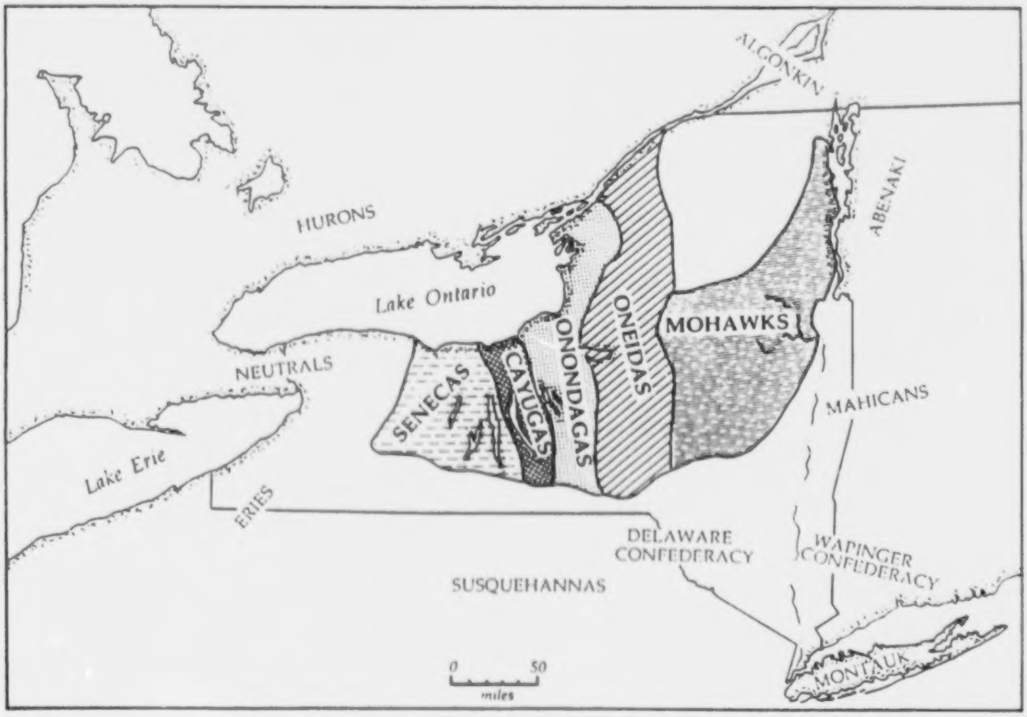
Cattaragus Reservation (Seneca)
1499 Route 38
Irving, NY 14081

Oneida Reservation
Route 2
Oneida, NY 14099

Mohawk St. Regis Reservation
Hogansburg, NY 13655

Worksheet 9A

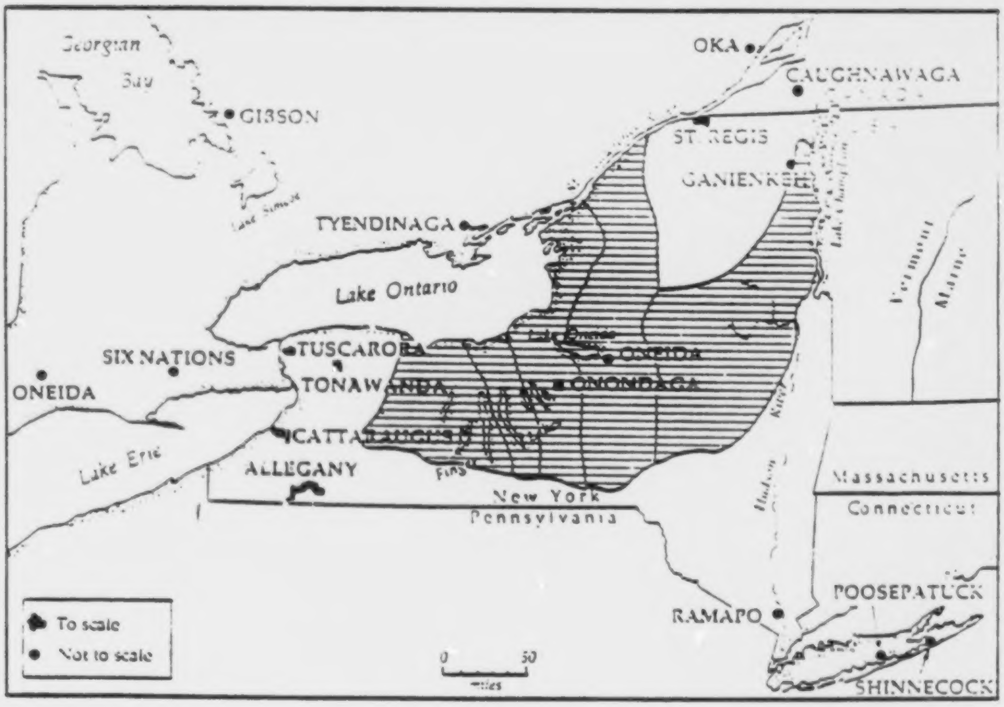
LANDS OF THE HAUDENOSAUNEE


ALGONKIN
HURONS
ABENAKI
Lake Ontario
NEUTRALS
MOHAWKS
ONEIDAS
ONONDAGAS
CAYUGAS
SENECAS
MAHICANS
Lake Erie
ERIES
DELAWARE CONFEDERACY
WAPINGER CONFEDERACY
SUSQUEHANNAS
MONTAUK
0
50
miles

Carol Cornelius Stockbridge, Six Nation Series, American Indian Program, (Ithaca, NY: Cornell University, 1990). Permission pending.

Worksheet 9A, LANDS OF THE HAUDENOSAUNEE (continued)

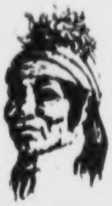
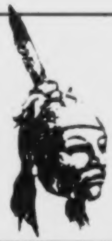
ORIGINAL LAND BASE (shaded) with CURRENT LAND BASE


Georgian Bay
GIBSON
Lake Simcoe
OKA
CAUGHNAWAGA
ST. REGIS
GANIENKEH
TYENDINAGA
Lake Ontario
Vermont
Maine
SIX NATIONS
ONEIDA
TUSCARORA
TONAWANDA
ONEIDA
ONONDAGA
CATTARAUGUS
ALLEGANY
Lake Erie
New York
Pennsylvania
Massachusetts
Connecticut
POOSEPATUCK
RAMAPO
SHINNECOCK
To scale
Not to scale
0
50
miles

Stockbridge, Six Nation Series. Permission pending.

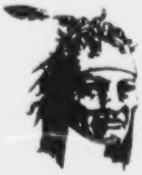
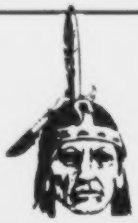
Worksheet 9B

HAUDENOSAUNEE (SIX-NATION IROQUOIS)

INFORMATION	TUSCARORA	SENECA
Original location	Moved from North Carolina. Oneida gave Tuscarora land along Susquehannah River.	Located between Genessee River and Canandaigua Lake: North to Lake Ontario, south to Finger Lakes.
Clans	Turtle, Wolf, Bear, Beaver, Snipe, Eel, Sand turtle and Deer.	Turtle, Bear, Wolf, Snipe, Hawk, Heron, Beaver, and Deer.
Position in Iroquois Confederacy Grand Council meetings	Sit on younger brother's side in Grand Council meetings.	(8 Chiefs) Sit on elder brother's side in Grand Council meetings.
Gustoweh (Headwear)		
Other names	Shirt-wearing People.	People of the Great Mountains; Keeper of the Western Deer
Other information	Tuscarora call themselves SKA-RU-RE because they wore shirts made of hemp. Left North Carolina after a major war with European neighbors.	Great harvesters of corn, beans, squash melons, wild potatoes, berries, and nuts. Also fished and hunted.
Village life (According to primary source)	Small villages with about five houses in a village. Agricultural people who also fished and hunted. Trade was an important part of village life.	Longhouses were as high as 18 feet and as long as 20 feet. Sleeping bunks lined the walls. Seneca capital had 100 longhouses. Small villages, 20-30 longhouses each. Senecas were powerful fighters.

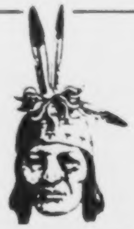
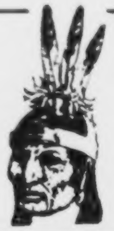
Worksheet 9B (Continued)

HAUDENOSAUNEE

INFORMATION	CAYUGA	ONONDAGA
Original location	Located between Cayuga Lake and Owasgo Lake. North to Lake Ontario and south to the Susquehannah River.	Centrally located within the Haudenosaunee lands. North to Lake Ontario, south to the Chenango River.
Clans	Deer, Turtle, Wolf, and Snipe.	Bear, Beaver, Snipe, Hawk, Turtle, Wolf, Deer, and Eel.
Position in Iroquois Confederacy Grand Council meetings	(10 chiefs) Sit on younger brother's side in Grand Council Meetings.	(14 chiefs) Firekeepers. Grand Council meetings are held at Onondaga, which is the capital.
Gustoweh (Headwear)		
Other names	People of the Great Swamp	People of the Hills.
Other information	Depended on deer as major food source. Grew corn, beans, squash, melons, tobacco, and sunflowers. Caught fish.	Keepers of the Wampum belts (records of Iroquois Six Nations and relations with other peoples.
Village life (According to primary source)	Longhouses located in three major villages. Summer villages located near streams and corn fields. Hunter villages located near hunting areas.	Spread out more than Mohawk and Oneida villages. In 1677, one village had 140 longhouses, a smaller village had 87. Meetings of Great Council were held in Onondaga Village.

Worksheet 9B (Continued)

HAUDENOSAUNEE

INFORMATION	ONEIDA	MOHAWK
Original location	North-central New York State. South and southeast of Oneida Lake, north to St. Lawrence River and south to Susquehannah River.	Eastern New York State, along the Mohawk River. Hunting territory stretching north to Adirondack Mountains and south to Susquehannah.
Clans	Turtle, Bear, and Wolf.	Turtle, Bear, and Wolf.
Position in Iroquois Confederacy Grand Council meetings	(9 chiefs) Sit on younger brother's side at fire in Grand Council meetings.	(9 chiefs) Sit on the elder brother's side of the fire in Grand Council meetings.
Gustoweh (Headwear)		
Other names	People of the Standing Stone.	People of the Flint; Keepers of the Eastern Door
Other information	Major foods: Wild turkey, rabbit, salmon, deer, bear, corn, beans, squash, and pumpkins.	Major foods: Bear, deer, corn, and pumpkin.
Village life (According to primary source)	Visitors would wait at edge of village to be greeted. They would then explain the purpose of their visit. Gifts would be exchanged.	Consisted of 36 longhouses, some 100 feet long surrounded by a fort-like wooden fence. Friendly to visitors (had hunter's cabin stocked with food).

Exercise:

After studying the information about the Haudenosaunee nation to which you were assigned, make up three questions you would like to ask a member of that group.

1. ____

____

____?

2. ____

____

____?

3. ____

____

____?

Worksheet 9C

HIAWATHA AND THE IROQUOIS CONFEDERACY

Before 1570, the Iroquois were five separate independent nations. According to this account by Chief Elias Johnson, a council of five nations met to hear Hiawatha address them. Two wise men, The Great Peacemaker and Hiawatha, wanted to organize the five nations into a confederacy. The two were upset that the nations had become enemies of each other and fought among themselves. They spent many years travelling among the Iroquois and spreading their message of peace. After reading the account of Hiawatha's speech below, complete the chart on the following page.

> Every eye was fixed on Hiawatha when he began to address the council in the following words: "Friends and Brothers: The voice of war concerns you. You are afraid for your homes, your wives, and your children. My heart beats with your hearts. We come to promote our common interest.
>
> "To oppose the northern tribes, alone, would prove certain destruction. Many voices make confusion. We must have one fire, one pipe, and one war club. This will give us strength.
>
> "Onondaga, you are sitting under the shadow of the Great Tree, whose branches spread far and whose roots sink deep. You shall be the first nation, because you are warlike and mighty.
>
> "Oneida, you, whose bodies rest against the Everlasting Stone that cannot be moved, shall be the second nation, because you always give good advice.
>
> "Seneca, you, the people who live at the foot of the Great Mountain, shall be the third nation, because you are all greatly gifted in speech.
>
> "Cayuga, you who live in the Dark Forest, shall be the fourth nation, because of your superior hunting skills.
>
> "Mohawk, you who live in the open country, shall be the fifth nation, because you understand raising corn and beans and making cabins so well.
>
> "And you of the different nations of the south, and you of the west, may place yourselves under our protection. We desire the friendship of you all.
>
> "If we unite in one band the Great Spirit will smile upon us; but if we shall remain as we are, we shall earn his displeasure. We shall be enslaved, and perhaps annihilated forever.
>
> "Brothers, these are the words of Hiawatha. Let them sink deep into your hearts."
>
> On the following day the tribes voted unanimously to unify into one confederacy.

Adapted from: Charles Hamilton, ed., Cry of the Thunderbird: The American Indian's Own Story (University of Oklahoma Press, 1972). Permission pending.

Worksheet 9C, HIAWATHA AND THE IROQUOIS CONFEDERACY (continued)

Exercise:

In the account you have just read, Hiawatha tries to convince the five nations gathered that they should unite. List three supporting arguments for the main idea that appears below. Write one supporting argument in each of the columns.

THE ONONDAGA, ONEIDA, SENECA, CAYUGA, AND MOHAWK SHOULD UNITE

Supporting Argument #1	Supporting Argument #2	Supporting Argument #3

Worksheet 9D

THE GREAT LAW OF PEACE

In the 1500s, five northeastern American Indian peoples joined together to form the League of the Iroquois. These peoples -- the Onondaga, Seneca, Cayuga, Oneida, and Mohawk -- drew up a constitution, the Law of the Great Peace. Here is a part of their constitution. The constitution mentions Atotarho, leader to the Onondaga. Other leaders are Hononwirehton and Skanawate. After reading the excerpts from the League's constitution below, complete the exercise that follows.

> With the statesmen of the League of Five Nations, I plant the Tree of the Great Peace.
>
> I plant it in your territory, Atotarho, and the Onondaga Nation....
>
> I name the tree Tsioneratasekowa, the Great White Pine....
>
> Roots have spread out from the Tree of the Great Peace. One root is to the north, one to the east, one to the south, and one to the west. These are the Great White Roots, and their nature is Peace and Strength. If any people of the Five Nations shall obey the laws of the Great Peace, they may trace back the roots to the Tree. If they promise to obey the Council, they shall be welcomed to take shelter beneath the Great Evergreen Tree.
>
> We place at the top of the Tree of Great Peace an eagle, who is able to see afar. If he sees any danger threatening, he will at once warn the people of the League.
>
> When there is any business to do, a messenger shall be sent to Atotarho or Hononwirehton or Skanawate. Then Atotarho shall call his cousin chiefs together. They shall decide whether the business is important enough to call to the attention of the Council of the League. If so, Atotarho shall send messengers to all the chiefs of the League.
>
> When the statesmen are assembled, the Council Fire shall be lit. Then Atotarho shall open the Council. Then shall Atotarho and his cousin statesmen announce the subject for discussion.
>
> The smoke of the Council Fire of the League shall ever rise and pierce the sky. Then the other nations who may be allies can see the Council Fire of the Great Peace.

Reprinted by permission of White Roots of Peace from The Law of the Great Peace, published by White Roots of Peace, Mohawk Nation via Rooseveltown, NY 13683.

Worksheet 9D, THE GREAT LAW OF PEACE (continued)

Exercise:

Assume you are a reporter for the newspaper, The American Mosaic. You are to write a story about the Haudenosaunee (Iroquois) Constitution, the Law of the Great Peace, summarizing the major points and describing why it was so important for the five Iroquois nations. Your editor has told you that your article may contain a maximum of 100 words.

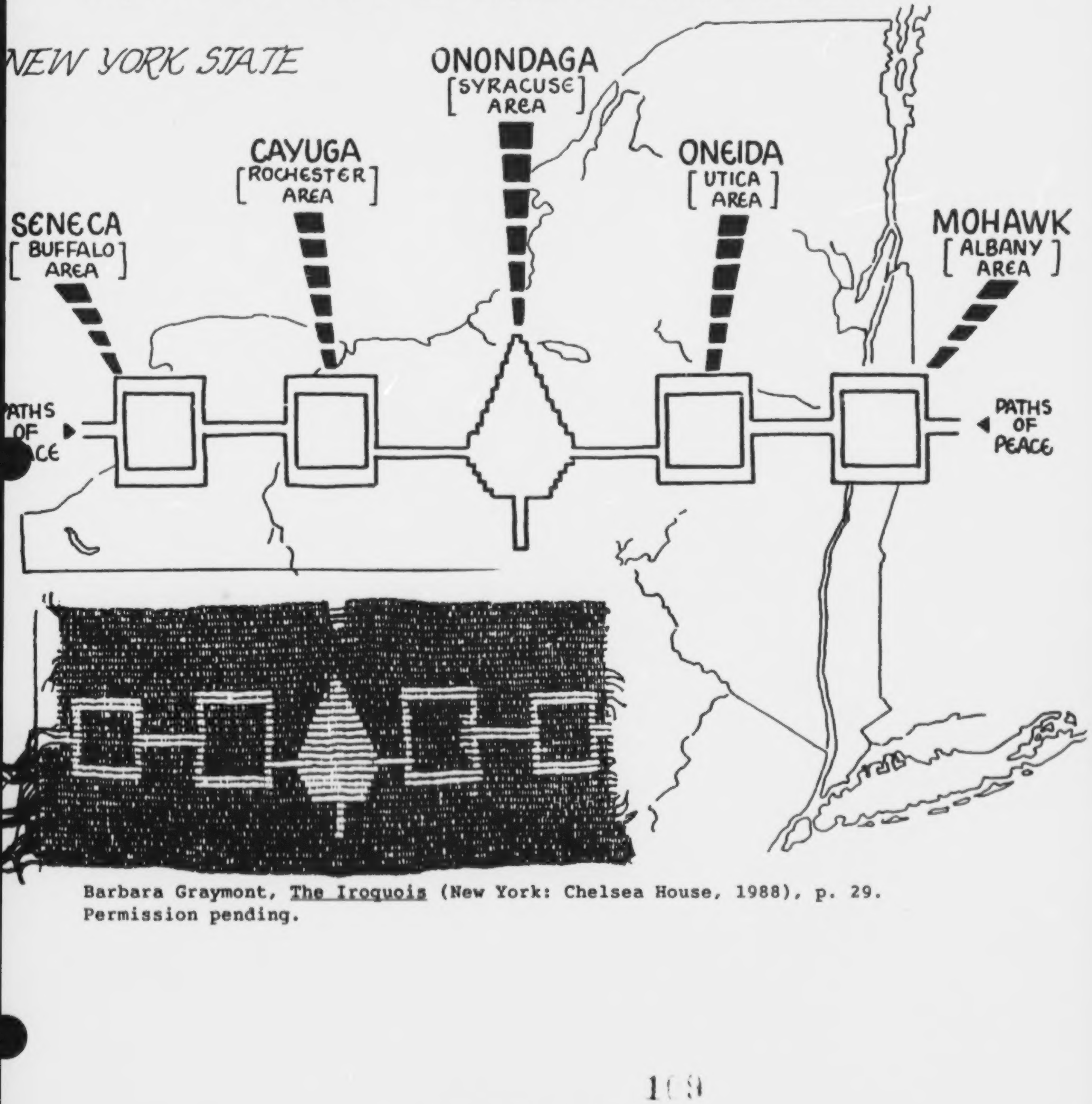
THE AMERICAN MOSAIC

FIVE NATIONS OF IROQUOIS AGREE ON THE GREAT LAW OF PEACE

Worksheet 9E

THE HIAWATHA WAMPUM BELT

The Iroquois gave wampum belts, made from shells, to commemorate formal statements. Belts recorded history and orators who passed history to the next generation used these belts to remind them of important events. Examine this picture of the Hiawatha Wampum Belt (from about 1570) that symbolizes the League of the Five Nations. Then complete the exercise that follows.


NEW YORK STATE
ONONDAGA
[SYRACUSE AREA]
CAYUGA
[ROCHESTER AREA]
SENECA
[BUFFALO AREA]
ONEIDA
[UTICA AREA]
MOHAWK
[ALBANY AREA]
ATHS OF CE
PATHS OF PEACE

Barbara Graymont, The Iroquois (New York: Chelsea House, 1988), p. 29. Permission pending.

Worksheet 9E HIAWATHA WAMPUM BELT (Continued)

Exercise:

Complete these questions, based on the photograph and picture of the Hiawatha wampum belt.

1. The five Iroquois nations represented in this wampum belt are

   ________________, ________________, ________________,

   ________________, and ________________.

2. The central symbol of the Iroquois League is pictured by the

   ________________, planted in ______________ territory.

3. The squares represent the ____________________.

4. The paths of peace are symbolized by ______________________________.

5. The Hiawatha belt is considered the most important Iroquois wampum

   because ____.

Worksheet 9F

THE IROQUOIS GOVERNMENT

The Iroquois united in a confederation which has governed the Five Nations (later Six Nations) since the 16th century. In 1754, Benjamin Franklin praised the Iroquois example when representatives of the colonies shared ideas with representatives of the six nations at the Albany Congress. Examine this chart which explains some Iroquois practices and complete the exercise that follows:

Iroquois Confederacy

Form of Government: Each nation governs itself, subordinates its power for common affairs.

Represented by: Chiefs

Law Observed: Kayanerehgowah - Great Law

Nominated: Clan Mothers nominate candidate for chief.

Election: People approve selection.

Capitol: Onondaga - Keepers of the Wampum

Inauguration: Condolence Ceremony - council accepts; told duties; receives deer horns.

Term: Chief is selected for life or as long as he does right for the people; he grows in wisdom with experience.

Initiative/Referendum: People can start concern for a situation and ask for a council.

Recall: Dehorned after three warnings to stop acting against people and peace

Women's Input: Women have voice in accepting chief and through the clan mother.

Veto: Any chief can speak against a situation and and stop a recommendation from passing.

Symbols: Eagle = vigilance; Bundle of Arrows = Unity; Todadaho (warrior who came around to accept Hiawatha's plan for peace).

Government Make-up: 3 Bodies:

1) Law making: Grand council - National council
2) Enforcement/Implementation: Chiefs and the people for purpose of peace
3) Interpretation and evaluation councils: Family - personal injury

Worksheet 9F, THE IROQUOIS GOVERNMENT (continued)

Exercise:

Explain how the Iroquois confederacy handled the following situations and/or problems that all governments face.

SITUATION	HOW IROQUOIS HANDLED SITUATION
1. Transfer of power to a new leader (ceremonial procedure).	
2. Leader continues to show disregard for the people.	
3. Chief of one nation disagrees with another chief's policy.	
4. A new chief needs to be nominated.	
5. Valuable symbols of confederation need to be kept secure.	

UNIT ONE: THE GLOBAL HERITAGE OF THE AMERICAN PEOPLE PRIOR TO 1500

Learning Activity # 10

Theme: Culture

Focus Question: What principles guided the daily life of the Haudenosaunee?

Background:

Religion and principles for daily living are intertwined in Haudenosaunee culture. They believe in a Divine Creator. The Iroquois also believe that many powerful animals and magic spirits are located everywhere and must be respected. The religious leader of the Iroquois is the holy person, the Medicine Man. The holy person not only prays for the health of ill people, but also uses herbs and spirits as cures for various illnesses.

In addition, the Iroquois celebrate a number of thanksgiving festivals each year. One such festival is the "Feast of the Dead," held to commemorate people who have died. Another feast is held at the time of the corn harvest.

Major Idea:

- CULTURE is a product of the struggle to meet individual and social needs.

Concepts:

- Culture
- Identity

Performance Objectives: Students will be able to:

- Describe the principles for daily living among the Iroquois.

Development:

- Distribute Worksheet 10, "Haudenosaunee Principles." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:
  - What do we learn about the religions of some of the Iroquois groups from this worksheet?
  - What do these beliefs tell us about the Iroquois?
  - How are the Iroquois religions similar to those with which you are most familiar? How are they different?
  - How do these principles affect daily life?
  - What aspect of the Iroquois religion would you want to learn more about?
  - To what degree are these beliefs consistent with the Iroquois' appreciation of the environment?

Follow-up Activities:

- Students can write to one of the follwing groups to obtain a pen-pal, with whom they can exchange ideas about cultures:

Ondondaga Reservation
P.O. Box 210
Needrow, NY 13120

Cayuga Nation Reservation
P.O. Box 28
Versailles, NY 14168

Cattaragus (Seneca) Reservation
1499 Route 38
Irving, NY 14081

Oneida Reservation
Route 2
Oneida, NY 14099

Mohawk St. Regis Reservation
Hogansburg, NY

Worksheet 10

HAUDENOSAUNEE PRINCIPLES

Iroquois religious principles provided a framework for daily life. The column below on the left lists some of the major religious practices and beliefs followed by many of the Iroquois nations. In the right hand column, list a rule for daily living or an action one can follow that shows a respect for the Iroquois religious principles. The first one is done for you as a sample.

Practices and Belief of Haudenosaunee (Iroquois) Religions	Rule for Daily Living or Appropriate Action
1. All things have life: air, fire, water, trees, animals, birds, insects, and stones.	Handle all plants and animals with care.
2. All things of the earth are to be respected and thanked, often through prayer.	
3. Five or six public thanksgiving festivals take place each year.	
4. People thank spirits before a special activity.	
5. Special ceremonies are held by certain groups. The False Face Society, formed to cure the sick and protect against evil, carves masks of twisted faces into trees. After completion and painting, the masks are cut from the tree and used in special ceremonies.	
6. The holy person is the religious leader, whose job is to see to it that all beings are respected. He gives the medicines made from tree bark and herbs.	

UNIT ONE: THE GLOBAL HERITAGE OF THE AMERICAN PEOPLE PRIOR TO 1500

Learning Activity # 11

Theme: Culture/Diversity

Focus Question: How were different forms of language used to educate the Iroquois?

Background:

Crucial to the long-term existence of any society is the development of the means by which the knowledge and skills of one generation can be passed down to another. Initially the Iroquois passed down their history and mores through picture writing and oral tradition.

About 500 years ago, the Iroquois developed a written language. Throughout North America today, Iroquois children learn to read and write their culture's traditional language.

Major Ideas:

- Anthropologists studying early CULTURES of the Americas have to rely on artifacts and oral traditions as sources of information.
- CULTURE is a product of the struggle to meet individual and social needs.
- Societies use many forms of communication, including written and oral modes.

Concepts:

- Culture
- Diversity
- Identity

Performance Objectives: Students will be able to:

- Examine various modes of communication employed by the Iroquois.
- Analyze the importance of the various modes of communication in passing the Iroquois way of life from one generation to the next.

Development:

- Distribute Worksheet 11A, "Why the Cornhusk Dolls Have No Faces." Have students complete the worksheet, then have them explain their answers to the following questions:
  - What do the Seneca (Iroquois) expect their children to learn from hearing this story?
  - How did you like this story?
  - Why do you suppose this legend came about? How did the actions of the cornhusk doll make the Creator unhappy? What did she do?

- What do we learn about the Iroquois from this story?
- The Iroquois believe that toys should teach. How is the cornhusk doll a teaching toy?
- How valuable is the oral tradition in transmitting a people's history and values?

. Distribute Worksheet 11B, "Iroquois (Mohawk) Picture Language." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- Based on what you see here, what is picture language?
- How could such a picture language be used by a people?
- What were some of the advantages and disadvantages of the Mohawk people's use of a picture language to communicate ideas?
- Do you think it would be easier or more difficult to learn a picture language than a written language?

. Distribute Worksheet 11C, "Iroquois (Mohawk) Language." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What do we learn about the Mohawk language from this worksheet?
- What do the greetings tell us about Mohawk society?
- The Mohawk written language was developed approximately 500 years ago. Why do you think they developed a written language?
- What other ways could the Mohawk have communicated without a written language?
- How would the existence of a written language affect our knowledge of Mohawk oral traditions and pictorial writings?

Follow-up Activities:

. Several museums in New York have excellent collectons that will add to your students' knowledge of the indigenous peoples of the region.

New York State Museum
Cultural Education Center
Empire State Plaza
Albany, NY

The Brooklyn Children's Museum
145 Brooklyn Ave.
Brooklyn, NY 11213

Museum of the American Indian
Broadway at 155th St.
New York, NY 10032

Worksheet 11A

WHY THE CORNHUSK DOLLS HAVE NO FACES

The Iroquois have been able to pass down their history and values from one generation to the next by word of mouth through the oral tradition. Later these tales were written down. After reading the Seneca story below, complete the exercise that follows.

> Long, long ago after the Creator had made the Iroquois, the Creator placed upon our Mother, the Earth, plants and animals for Indian use. Among these plants were three sisters, corn, bean, and squash, known as our life sustainers. One day Corn Spirit, looking up to the sky at the Creator, asked if there were still more she could do for the Indian people. Pleased by her request, the Creator gave certain human beings the skill to make a race of doll people from her husks.
>
> Among the first batch was one beautiful cornhusk doll, lovely and graceful. People traveled long distances simply to look at her. Cornhusk doll became vain. "No one is as beautiful as me," she would say, as she gazed at her reflection in the sacred pool's still waters.
>
> In great displeasure the Creator thought about this idle, vain doll. He feared that other cornhusk dolls, and even the Iroquois children, might imitate this foolish one. Then would come envy, discontent, much trouble. The Creator decided to end the evil before it spread too far. He called for his owl messenger, who obediently left his perch and flew down through the sky. He first landed upon a spruce tree above sacred pool's water. There the owl found the handsome doll kneeling as usual before the mirror-like pool, arranging many colored flowers in her glossy silky hair. She was so involved in combing her hair that she did not even see her visitor.
>
> The owl looked at the vain cornhusk doll and scolded, "You see in me a wise bird, so listen closely. You were intended by the Creator to spread joy, companionship, and friendliness among his children. Instead, because of your vanity, you have aroused envy and distress in their hearts. This must stop because sorrow and sadness will spread throughout Iroquois lodges." The bird ruffled his feathers as he said, "Look hard into the sacred pool, vain one. Vain people are soulless. Soulless creatures should have no faces. Your beautiful face I now wipe away!"
>
> "No! No!" begged the terrified doll. She tried to leave but owl's eyes stopped her. As she pleaded, a sound of a high bird's song was heard and suddenly her pretty face disappeared. Owl told the crying doll, "So that others may not be hurt by your vanity, you must walk Our Mother, the Earth, without a face, though you may still see and hear as

> before. You may also continue to speak with the spirits and our brothers of woods and fields and streams. But with the Iroquois, save for certain chosen ones, you may talk only through dreams. It has pleased our Creator to make differences among people, only it is wrong for one person to hold himself above another. Remember this wisdom; I am as good as you are but no better; you are as good as I am but no better. Go now, foolish one, and perform the task which is your right and should be your joy. Go learn to be content and humble. Go and make the children of Our Mother, the Earth, happy."

Judith A. Brundin, *The Native People of the Northwest Woodlands* (New York: Museum of the American Indian - Heye Foundation, 1990), pp. 99-100.

Exercise:

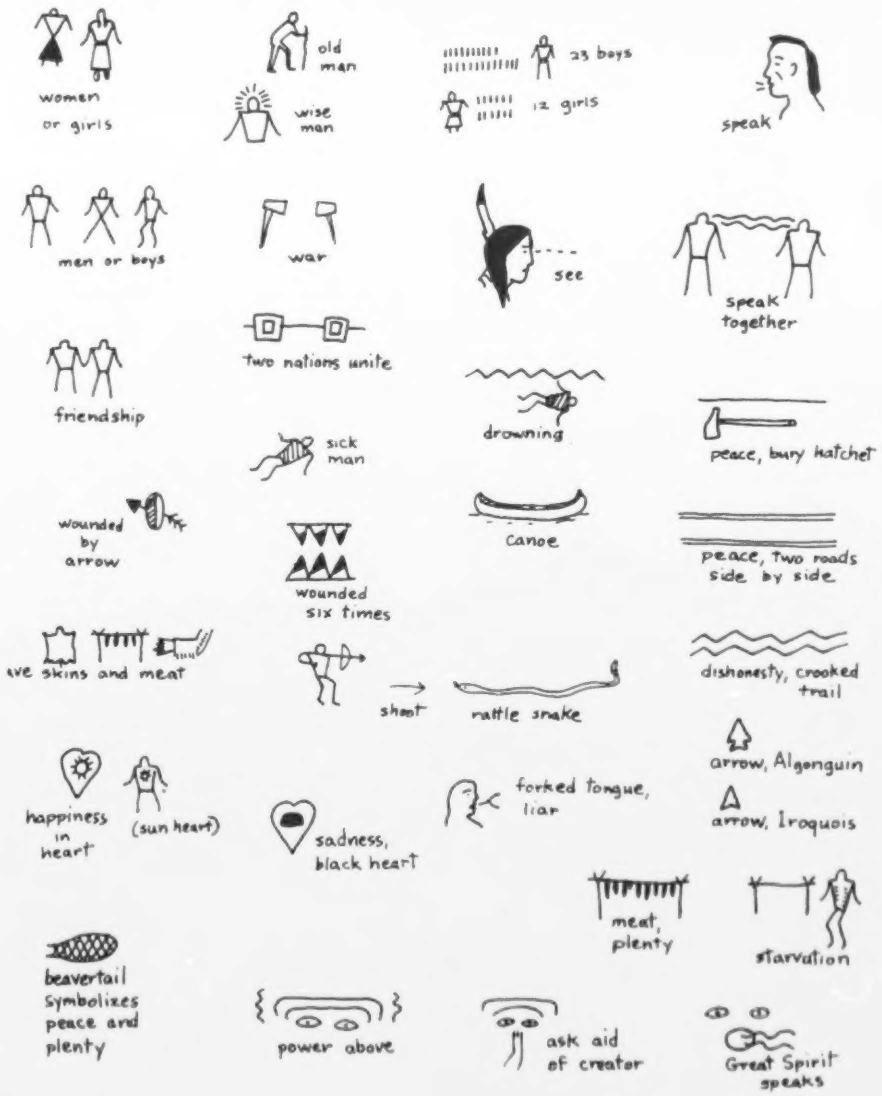
Stories that are passed on through the oral tradition are meant to teach an important lesson. What lesson or message do you remember most from this story?

Worksheet 11B

IROQUOIS (MOHAWK) PICTURE LANGUAGE

For most of their history, Mohawks used picture language as their written communication. Some Mohawk picture symbols that have been created recently appear below. After studying the symbols on both pages, create a story on the worksheet that follows.

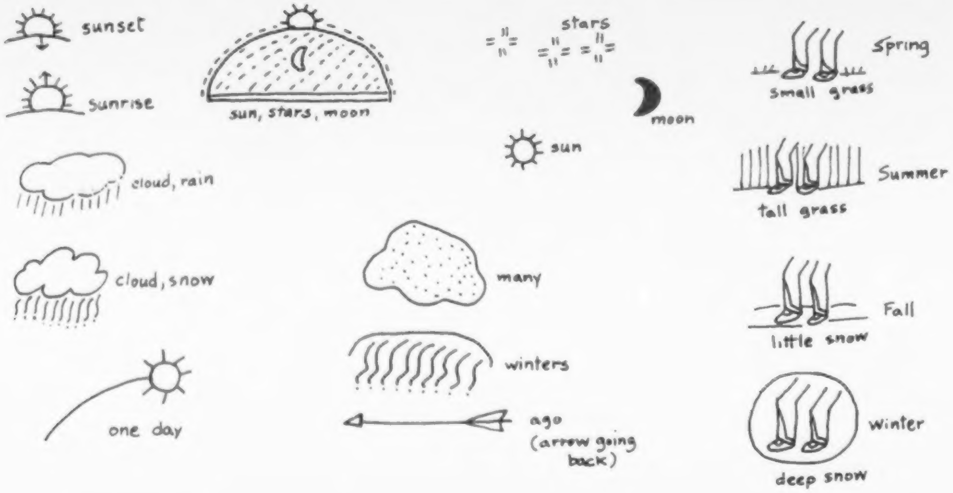
PEOPLE, ACTION, AND THE SUPERNATURAL


women or girls
old man
wise man
23 boys
12 girls
speak
men or boys
war
see
speak together
friendship
two nations unite
drowning
peace, bury hatchet
sick man
wounded by arrow
wounded six times
canoe
peace, two roads side by side
ive skins and meat
shoot
rattle snake
dishonesty, crooked trail
arrow, Algonguin
arrow, Iroquois
happiness in heart
(sun heart)
sadness, black heart
forked tongue, liar
meat, plenty
starvation
beavertail symbolizes peace and plenty
power above
ask aid of creator
Great Spirit speaks

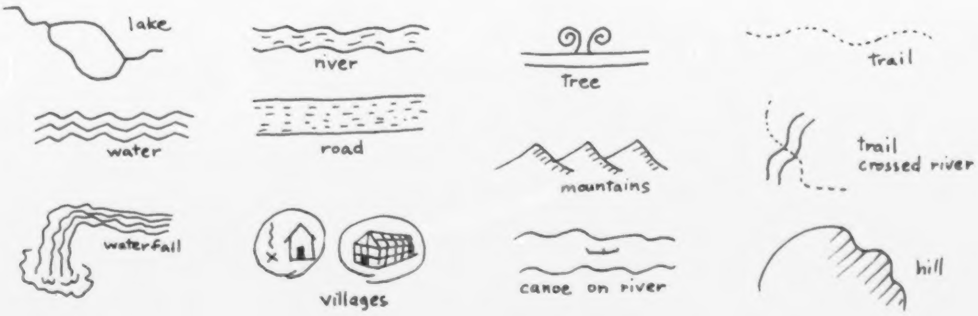
Tehanetorens, Tales of the Iroquois (Akwesansne Notes, 1976), Mohawk Nation via Rooseveltown, NY 13683.

Worksheet 11B, IROQUOIS (MOHAWK) PICTURE LANGUAGE (continued)

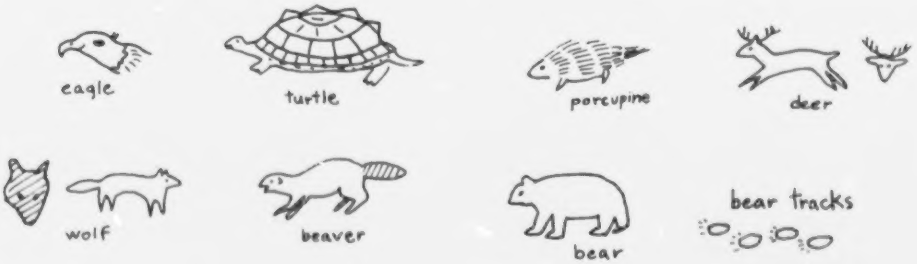
WEATHER AND TIME


sunset
sun, stars, moon
stars
Spring
small grass
sunrise
moon
sun
cloud, rain
Summer
tall grass
cloud, snow
many
Fall
little snow
winters
one day
ago (arrow going back)
winter
deep snow

PLACE


lake
river
Tree
trail
water
road
mountains
trail crossed river
waterfall
villages
canoe on river
hill

ANIMALS


eagle
turtle
porcupine
deer
wolf
beaver
bear
bear tracks

Tehanetorens, Tales of the Iroquois (Akwesansne Notes, 1976), Mohawk Nation via Rooseveltown, NY 13683.

Worksheet 11B, IROQUOIS (MOHAWK) PICTURE LANGUAGE (continued)

In the space below, create a story using the Mohawk symbols on the previous pages.

Worksheet 11C

IROQUOIS (MOHAWK) LANGUAGE

Mohawk children today are taught to read and write their traditional language. After studying the worksheet below, work with a partner to put together a brief skit for the class consisting of no more than three to five lines each, using a combination of actions and Mohawk words. Use the following page to write the script.

Pronunciation

An accent (/) means that the sound of the letter is being stressed. An apostrophe in Mohawk (') indicates a pause and a colon (:) indicates that the vowel is long. The "sh" in Mohawk is pronounced like the "sh" in mishap.

COUNTING

English	Mohawk
one	énskat
two	tékeni
three	áhsen
four	kayé:ri
five	wisk
six	yà:yak'k
seven	tsyá:tah
eight	sha'té:kon
nine	tyóhton
ten	oyé:ri'

GREETINGS AND PHRASES

Pronunciation of these words is the same as above.

English	Mohawk
Hello.	kwe
Goodbye.	ó:nen
Thank you.	niáwen
You are welcome.	io
Yes.	hen
No.	iah
Hello. How are you?	Kwekwe. Skennenkó:wa ken?
I'm fine. And you?	Skennenkó:wa. ni:se?
It's going well.	Lanerátié.
He has gone there to sleep.	Rotá:whon.
He has taken a bath.	Rotá:wen.

Judith A. Brundin, The Native People of the Northeast Woodlands (New York: Museum of the American Indian - Heye Foundation, 1990), p. 59.

Worksheet 11C, IROQUOIS (MOHAWK) LANGUAGE (continued)

Exercise:

Put together your script using the form below. Create a dialogue in Mohawk between persons A and B. Use parentheses to write in any required action. Only Mohawk language may be used.

A: ____

____

B: ____

____

A: ____

____

B: ____

____

A: ____

____

B: ____

____

Unit 1: Bibliography

UNIT 1: THE GLOBAL HERITAGE OF THE AMERICAN PEOPLE PRIOR TO 1500

Arkhurst, Joyce C. The Adventures of Spider: West African Folktales. New York: Dial, 1964. Six humorous stories featuring the crafty spider.

Bahti, Tom. Southwestern Indian Ceremonials. Flagstaff, AZ: KC Publications, 1970. Noteworthy illustrations combine with sensitive writing to give the reader an understanding and feel for the ceremonials of the Navajo, Pueblo, Zuni, Hopi Apache, Papago, and Yaqui. Includes a history of suppression of Native American religions.

______. Southwest Indian Tribes. Flagstaff, AZ: KC Publications,1968. This is an account of white-Native American cultural clashes, as well as the effect of Spanish rule on the Native American.

Baldwin, Gordon C. Indians of the Southwest. New York: Putnam, 1970. The author's background in anthropology and archaeology is evident as he presents the reader with an unusually detailed setting of the geography and plant and animal life found in the land of the Southwestern tribes.

______. Race Against Time: The Story of Salvage Archaeology. New York: Putnam, 1966. Salvage archaeology is the rescuing of irreplacable clues to ancient cultures before the onslaught of modern progress. This account, covering some twenty years of archaeological work, will capture the imagination of students at all levels.

Barnett, Franklin. Dictionary of Prehistoric Indian Artifacts of the American Southwest. Flagstaff, AZ: Northland Press, 1973. This is an illustrated dictionary defining terms, words, and objects relating to prehistoric artifacts of the Southwest.

Bateman, Walter L. The Navajo of the Painted Desert. Boston, MA: Beacon, 1970. This book describes life among the Navajo before 1890 reservation life. It describes the family, cultural expectations for boys and girls, tribal customs, as well as natural and physical phenomena.

Baylor, Bird. Before You Came This Way. New York: E.P. Dutton and Company, 1970. This beautifully designed book was inspired by the unusual rock drawings left by early inhabitants of the Southwest. It relates the story of what the petroglyphs may have meant to those people.

Brau, M.M. Island in the Crossroads, The History of Puerto Rico. New York: Doubleday and Company, 1968. History of Puerto Rican people from the first Spanish contact until the island's annexation as a U.S. Commonwealth.

Bruchac, Joseph. Turkey Brother and Other Tales, Iroquois Folk Stories. Trumansburg, NY: Crossing Press, 1975. A collection of nine Iroquois tales which contain a moral. These stories deal with both animals and people.

Bruemmer, Fred. Seasons of the Eskimos. Greenwich, CT: New York Graphic Soc., 1971. Exquisite text and photographs combine to tell the story of a year in the life of the Eskimo. A thorough, well-written introduction describes past and modern Eskimo life.

Budd, Lillian. Full Moons: Indian Legends of the Seasons. Chicago: Rand McNally, 1971. This book contains thirteen Native American legends about the seasons, corresponding to each of the thirteen full moons in a year.

Buff, Mary and Conrad. Kemi: An Indian Boy Before the White Man Came. Pasadena, CA: Richie, 1966. Writing that adheres closely to known facts about Southern California Native Americans makes this book a valuable introduction for children to the cultures along the southern California coast before the coming of Europeans.

Callan, Eileen T. A Hardy Race of Men: America's Early Indians. New York: Harcourt, 1970. Beginning with the Age of Reptiles, the author traces life changes on earth, then explores the clues that help archaeologists piece together information about ancient civilizations.

Clark, Ella E. Indian Legends of the Pacific Northwest. Berkeley, CA: Univ. of California Press, 1958. More than 100 tribal tales, recounted in the oral tradition of the Native Americans of Washington and Oregon. The prevailing theme is the belief that everything in nature partakes of the same life and spirit.

Compton, Margaret. American Indian Fairy Tales. New York: Dodd, 1971. Collection of seventeen legends which appeal to the reader's imagination with their giants, ghosts, and magical feats.

Erdoes, Richard. The Pueblo Indians. New York: Funk and Wagnalls, 1968. This book contains factual information about the Pueblo peoples of the Southwest. Customs, values, and attitudes are discussed. The history is presented from a description of life before the Spaniards, to life under the Spanish, Mexicans, and the Americans.

______. The Rain Dance People: The Pueblo Indians, Their Past and Present. New York: Knopf, 1976. A comprehensive history of various Pueblo groups, this book is not a standard history text. It includes interesting, personal discussions about this little-known culture and various Pueblo governmental, child-rearing, and social practices, including an accurate account of women's rights in Pueblo life.

______. The Sun Dance People: The Plains Indians, Their Past and Present. New York: Knopf, 1972. This is a thorough work exploring the culture of the Native American of the Plains. The book covers the history of the Sioux from prehistoric days to the present.

Euler, Robert C., and Henry F. Dobyns. The Hopi People. Phoenix, AZ: Indian Tribal Series, 1971. An overview of the Hopi people from prehistoric times to the present.

Georgakas, Dan. Red Shadows: The History of Native Americans From 1600 to 1900, From the Desert to the Pacific Coast. New York: Zenith Books/Doubleday, 1973. Writing from the Native American point of view, the author discusses the history of the Southwestern, California, and Northwestern Native American peoples from 1600 to 1900.

Hafer, Flora. Captive Indian Boy. New York: McKay, 1963. This story is about Chukai, a youthful Cliff-Dweller, and his life in the Mesa Verde village in thirteenth-century Colorado.

Haig-Brown, Roderick. The Whale People. New York: Morrow, 1963. This tale revolves around a teenage Nootka boy whose ambition is to be a "whale chief." It transmits an understanding of the danger and excitement of the whale hunt, the beauty of the sea, and the spiritual beliefs of Native Americans in the pre-Columbian era.

Harrington, M.R. Indians of New Jersey: Dickon Among the Lenapes. New Brunswick, NJ: Rutgers University Press, 1963. Presents the life style of the Lenape of New Jersey and eastern Pennsylvania through the eyes of the fictional English boy who is swept overboard from a storm-tossed ship in 1612 and spends two years with them.

Harris, Christie. Once Upon a Totem. New York: Atheneum, 1963. The book contains five tales of Native Americans of the Pacific Coast. All five tales reinforce the belief that calamities are caused by human interference with the laws of nature.

______. Raven's Cry. New York: Atheneum, 1966. Haida history is traced from the time of the first Russian contact. Contains descriptions of the beauty, sophistication, and intricacy of Haida arts.

Hausman, Gerald. Sitting on the Blue-Eyed Bear: Navajo Myths and Legends. Westport, CT: Lawrence Hill, 1975. This interesting volume of Navajo poetry provides insights into Navajo art, religion, and history.

Henry, Thomas. Wilderness Messiah: The Story of Hiawatha and the Iroquois. New York: Bonanza Books, 1955. An anthropological treatment, this book details a vast arena of Iroquios life and Iroquois/white interaction. There is extensive coverage of the roles women played in Iroquois life.

Highwater, Jamake. An American Indian Odyssey. New York: Harper and Row, 1977. Reflection of the oral tradition and the rich heritage of Native American storytelling.

Hillerman, Tony. The Boy Who Made Dragonfly: A Zuni Myth. New York: Harper, 1972. This book presents a Zuni myth about a young boy and girl who are left behind when their village is abandoned due to drought and how the dragonfly became a symbol for rain.

Hillyer, William Hurd. The Box of Daylight. New York: Knopf, Junior Literary Guild, (no date). Emphasizing the universality of cosmology and the story of creation, this collection of legends and myths from Pacific Northwest Coastal tribes is similar to many Asian and European stories.

Houston, James. Songs of the Dream People. New York: Atheneum, 1972. This book provides an interesting look at the use of songs, speeches, and words by various Native American peoples, grouped by geographic area.

Kurelek, William. Last of the Arctic. Canada: Tundra Books, 1978. Thirty full-page color drawings accompany text to depict how the native people in the Arctic lived, worked, and played.

Kurtis, Arlene Harris. Puerto Ricans From Island to Mainland. New York: Julian Messner, 1969. Written in chronological order from about 50 B.C. to 1968, this book recounts the history of the Puerto Rican people.

Levitas, Gloria and Vivelo, Frank R. and Jacqueline J. *American Indian Prose and Poetry: We Wait in the Darkness*. New York: Putnam, Capricorn Books, 1974. This book includes literature from the Northwest Coast, Plateau, California, Great Basin, and Southwest Native Americans. A detailed introduction discusses the tribal designation, culture area, myths, and language of each group.

Lewis, Richard. *I Breathe a New Song: Poems of the Eskimo*. New York: Simon and Schuster, 1971. This collection of Eskimo poetry conveys the cruel beauty of the Arctic environment, and how the Eskimo people have learned to deal with it.

Luling, Virginia. *Indians of North American Plains*. Morristown, NJ: Silver Burdett, 1979. Many photographs, prints, and paintings help present the historical development and life style of the Native Americans of the Plains, including social customs and religious beliefs.

Lyons, Grant. *Pacific Coast Indians of North America*. New York: Julian Messner, 1983. Discusses the life style and history as well as the status today of the many Native American peoples of the Pacific Northwest Coast.

Marriott, Alice, and Carol K. Rachlin. *American Indian Mythology*. New York: Crowell, 1968. This collection of myths from a variety of tribal sources provides the reader with an excellent introductory section which relates history to oral literature.

McNickle, D'Arcy. *Runner in the Sun*. New York: Holt, 1954. A well-written story about a young Cliff Dweller boy in prehistoric times. The book gives readers a feel for the actual day-to-day life of the time.

Moquin, Wayne, and Charles Van Doren. *Great Documents in American Indian History*. New York: Praeger Publishers, 1973. A series of readings about some of the nearly 400 Native American groups in the U.S. The authors compare the similarities and differences between tribal and American culture, the confrontation with whites, and the twentieth century problems facing Native Americans.

Myron, Robert. *Mounds, Towns, and Totems*. Cleveland, OH: World, 1966. This book traces the cultures and lifestyles of the original inhabitants of the North American continent and their descendants, including the various cultures which built mounds; pueblos in valleys, on mesas, and in cliffs; the seven tribal groups of the Northwest; the Plains tribes who follow the buffalo; and the Six Nations of the Northeast.

Oosterman, Gordon. *The People: Three Indian Tribes of the Southwest*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1973. This book explores the location and reasons for the specific settlement of the Cherokee, Navajo, and Zuni, and looks at the basic differences in tribal experiences and customs.

Pearson, Keith L. *The Indian in American History*. New York: Harcourt Brace Jovanovich, 1973. This book explores the relationship between Native Americans and whites and the role that Native American societies played in the development of the United States.

Porter, C. Fayne. The Day They Hanged the Sioux and Other Stories from Our Indian Heritage. New York: Scholastic Book Services, 1974. Nine short stories relate the lives of famous Native American heroes from the sixteenth to the twentieth century.

Scheele, William E. The Earliest Americans. Cleveland, OH: World, 1963. Creates a vivid portrait of the archaeologist's search for evidence about prehistoric Americans.

Tunis, Edwin. Indians. New York: Crowell, 1979. Presents the habits and customs of the various Native American peoples of North America.

Vogel, Virgil J. This Country Was Ours. New York: Harper, 1961. Starting with the Aztecs, Incas, and the Mayas, this history presents the Native American side of history from 1492 to 1958.

Whitehead, Ruth Holmes. Micmac: How Their Ancestors Lived Five Hundred Years Ago. Canada: Nimbus, 1983. Takes a look at the daily life of the Micmac aboriginal people of eastern Canada and northeastern United States.

Ziter, Cary B. Moon of Falling Leaves: The Great Buffalo Hunt. New York: Watts, 1988. Describes the inter-relationship of the buffalo and the Native Americans of the Plains as it depicts methods of hunting and uses of the bison.

Zuni People, Alvina Quam, tr. The Zunis: Self-Portrayals. Albuquerque, NM: Univ. of New Mexico Press, 1972. This book presents views of Zuni society, history, fables, morals, religion, war, and defense strategies, among other topics, all in the words of the Zuni themselves.

UNIT 2

EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #1

Theme: Movements of People

Focus Question: Were there contacts between American Indians and people from other lands before the arrival of Columbus?

Background:

Christopher Columbus is generally believed to be the first European to have made contact with people native to the Americas. Some historians claim that Leif Ericson led the first European expedition to the North American mainland in about the year 1002. Since no maps of his expedition exist, it is difficult to pinpoint exactly where Ericson landed on his voyage. Some evidence indicates that Ericson landed in northern Newfoundland; others contend that he sailed even farther south to the Cape Cod region of present-day Massachusetts. Ericson's name for this new land was Vinland.

Another theory, propounded by Professor Ivan Van Sertima of Rutgers University, asserts that Africans, perhaps from Mali, launched an expedition to the Americas in the early 14th century. Van Sertima cites Columbus himself, from a report to Don Juan, King of Portugal, which describes the accounts of American Indians who encountered Black Africans carrying metal tipped with gold. Furthermore, Van Sertima refers to great stone heads of Olmec (Mexico), dating from 800-400 B.C., whose stylized facial features bore a Negroid likeness. Historians have also found evidence of Chinese exploration to the west coast of the Americas before Columbus's expedition. These are supported by diaries and archival records.

Major Ideas:

- Controversy exists over whether contacts with the indigenous peoples was made before Colombus's voyage.
- Anthropologists have studied artifacts, pictographs, and oral traditions to learn about CULTURES in America before the 16th century.

Concepts:

- Culture
- Political Systems
- Scarcity

Performance Objectives: Students will be able to:

- Describe the accounts of Leif Ericson regarding his exploration of the Americas before the 16th century.
- Evaluate the existing evidence that validates the theory that contact existed between American Indians and Africans prior to the 16th century.

Development:

. Distribute Worksheet 1A, "Leif Ericson," to the first student in each row. Instruct each student to read the worksheet and return it to you. Each student should relate the story of Leif Ericson to the students in the seat immediately behind him/her. The second student in each row should then relate the story of Leif Ericson to the remainder of the students in the row as a group.

. Distribute Worksheet 1B, "Leif Ericson - My Version." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- According to what you heard, what is the story of Leif Ericson?

- How did your version of Leif Ericson's story compare to the version in the worksheet?

- How can you explain the difference?

- How important is it to know that Leif Ericson's story was passed on by word of mouth, as we've just done in class?

- Based on the account we've just read, what do you think it would have been like to accompany Leif Ericson on his voyage?

- What kind of person does Leif Ericson seem like to you?

- How much should we rely on accounts such as this in our study of history?

. Distribute Worksheet 1C, "Africans in the New World." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What do we learn from this worksheet about the presence of Africans in the Americas before the expedition of Columbus?

- How did Columbus's discussion with King Juan support the view that Africans had already launched an expedition to the Americas before Columbus?

- To what degree do the great heads of Olmec support the view that Africans had come to the Americas before Columbus? Do we have enough evidence to support this view? Explain.

- What do we learn about Africans of this era from the evidence on this worksheet?

- What other evidence would you be looking for to prove that Africans had come to the Americas before Columbus?

. There is evidence of an Asian presence in the Americas as early as the year 499 A.D. The evidence exists in the form of the so-called Fusang narratives (descriptions about a far-off land called Fusang). Scholars today believe that Fusang describes the area now known as the Aleutian Islands (Alaska) and the people known as the Alaska Aleut (Eskimo).

. Divide the class as closely as possible into groups of four.

. Distribute Worksheets 1D, 1E, 1F, and 1G (Fusang Narratives 1, 2, 3, and 4) to a different member of each group. In the cases where there are less than four members in a group, distribute more than one worksheet to some of the group members so that each group has all four versions. After individual group members have studied their worksheets, collect worksheets and have students as a group complete the exercises on worksheet 1H. (Only one Worksheet 1H should be given to each group of four). After the exercises are completed, group workers should work with one another to explain all the answers on the worksheet. Select one group member at random to explain the group's answers to the exercises on the worksheet. Then have the whole class explain their answers to the following questions:

- What did you learn from the exercise about the so-called Fusang narratives?

- What did you learn about the people who lived in Fusang?

- How can you explain why, based on these narratives, European leaders such as Peter the Great sent expeditions to find the land of Fusang?

- If you were a European leader, would you also have attempted to find Fusang after reading these narratives?

- Why do you think it was so important to the Buddhists to bring their religion to the people of Fusang?

- To what degree does the evidence, when taken together, demonstrate that the Chinese did explore the Americas in 455 A.D.? What additional evidence would you need to be more totally convinced? What artifacts might support the view that Asians made contact with the indigenous peoples of the Americas before Columbus?

Follow-up Activities:

. Have students research and write a journal entry describing what they might have seen if they had landed on the coast of this continent in the 16th century.

. During the 15th century, governments spent a great deal of money to send explorers out to unfamiliar lands. Today, our government spends large sums on our space program. Have students, in small groups, discuss and then prepare a group editorial supporting or opposing the expenditure of large amounts of government funds for the space program. These editorials might be submitted to local newspapers.

Worksheet 1A

LEIF ERICSON

News of Leif Ericson's voyage passed on through word of mouth for many centuries. His name for the new land was Vinland.

> There was now much talk about voyages of discovery. Leif, the son of Eric the Red, bought a ship from him. He hired men for it, so that there were 35 men in all.
>
> Now they sailed into the open sea with a northeast wind. They were days at sea before they saw land. They came to an island which lay to the east of the land.
>
> They decided to remain there for the winter, and built large houses. There were larger salmon than they had seen before. The nature of the country was so good that cattle would not require house feeding in winter, for no frost came in the winter, and little did the grass die there. Day and night were more equal than in Greenland, for on the shortest day the sun was above the horizon from half past seven in the morning till half past four in the afternoon.
>
> It happened one evening that Tyrker the German was missing. Leif took this much to heart, for Tyrker had loved Leif much in his childhood. He prepared to seek Tyrker, and took 12 men with him. But when they had got a short way from the house, Tyrker came towards them and was joyfully received.
>
> Then Leif said to him: "Where were you?"
>
> "Not far away, but still I have something new to tell of. I found vines and grapes."
>
> Now a cargo was cut down for the ship, and when the spring came, they got ready and sailed away; and Leif gave the land a name after its qualities, and called it Vinland.

Adapted from: William Hovgaard, The Voyages of the Norsemen to America (New York: The American Scandinavian Foundation) p. 22. Permission pending.

Worksheet 1B

LEIF ERICSON - MY VERSION

In the space below, write an account of Leif Ericson's story as you heard and remember it.

Worksheet 1C

AFRICANS IN THE NEW WORLD

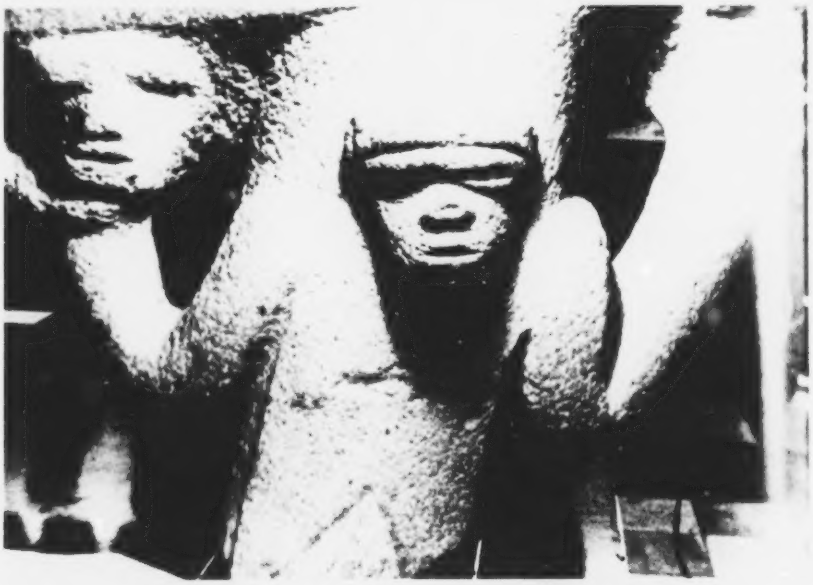
After reading the worksheet below, complete the exercise that follows:

On March 9, 1493, Columbus, driven to Portugal by a storm on the seas, was having dinner with King Juan of Portugal. During the dinner, King Juan told Columbus of his belief that Africans had been trading with Americans before Columbus's visit. Upon hearing this, Columbus presented evidence supporting the view that Africans landed in the Americas before his arrival.

> The Indians of Espanola (Haiti and the Dominican Republic), presented me with pieces of metal called gua-nin, which they said a black people who came to their land gave them. I later found that this gua-nin was made of more than one-half gold and large parts of silver and copper. It's the kind of metal found only in Guinea (West Africa).

Adapted from: John Boyd Thacher, Christopher Columbus, His Life, His Work, His Remains, 1903.

The Great Stone Heads of the Olmec were completed sometime during the period between 800-400 B.C. The Olmecs, who lived on the eastern coast of Mexico, got their name from the Aztec word olmec -- meaning "rubber people." The name came about because the Aztecs got their rubber from the area where the Olmecs lived. The Olmec Great Stone Heads depicted below are nine feet tall and weigh over 13 tons.



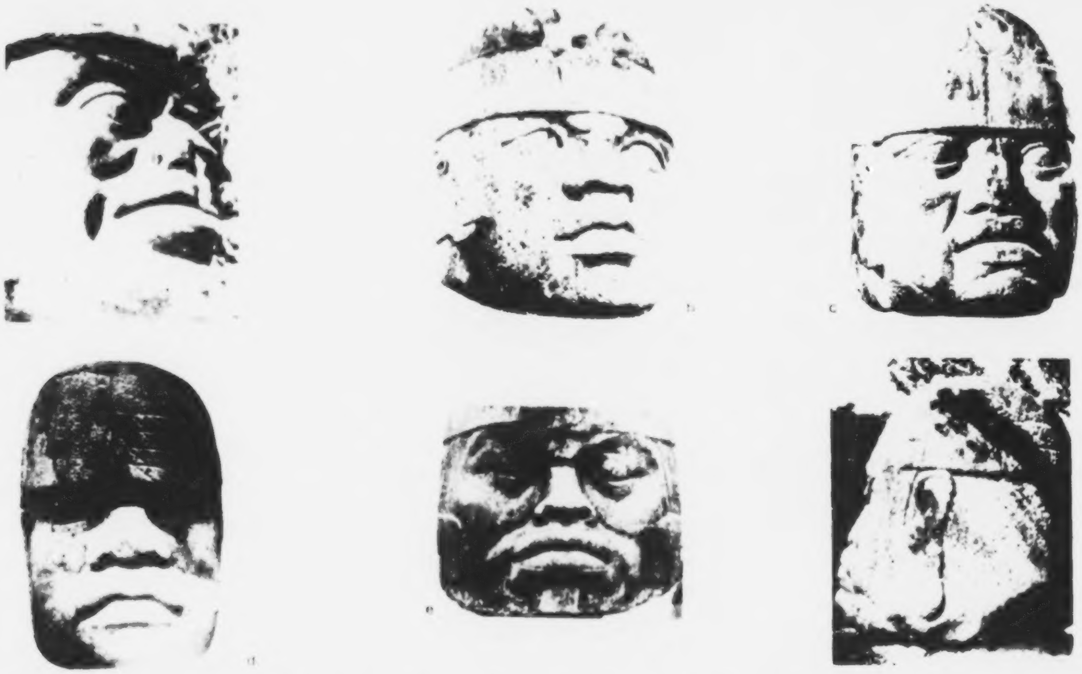
Negroid Boy Holding Up Pre-Columbian Altar with Trophy Heads -- Costa Rica.

Photo from: Ivan Van Sertima, They Came Before Columbus (New York: Random House Publishers, 1976) plate 26. Permission pending.

Worksheet 1C, AFRICANS IN THE NEW WORLD (continued)

Nuba Chief from Africa

Olmec Negroid Features
Stone-Head (La Vente I)



Negroid stone heads in the Olmec Heartland. (a) Tres Zapotes I. (b) San Lorenzo I. (c) San Lorenzo IV. (d) San Lorenzo VI. (e) Tres Zapotes II. (f) La Venta I.

Photos from: Ivan Van Sertima, They Came Before Columbus (New York: Random House, 1976), p. 138. Permission pending.

Worksheet 1C, AFRICANS IN THE NEW WORLD (continued)

Exercise:

In the left-hand column of the chart below, make two hypotheses (educated guesses) to explain what the Olmec heads and Columbus's statement to King Juan tell us about the presence of Africans in the Americas before Columbus. In the right-hand column, present the evidence you've found that supports your hypotheses; if you find no evidence, state what supporting evidence is needed.

HYPOTHESES (Educated Guesses)	EVIDENCE (Appearing in Pictures or Evidence Needed)
______________________________	______________________________
______________________________	______________________________
______________________________	______________________________
______________________________	______________________________
______________________________	______________________________
______________________________	______________________________
______________________________	______________________________
______________________________	______________________________

Worksheet 1D

FUSANG NARRATIVES -1

Evidence of Asians (from China) exploring the Americas came from the so-called Fusang narratives. (Fusang describes the land believed to be Alaska). Each member of your group has a different part of the narratives. Study your part below and be prepared to explain it to group members to help them complete the group exercise.

> During the reign of the dynasty of Tsi [499 A.D.] came a Buddhist priest named Hoeissin, who told us that Fusang is about 20,000 Chinese miles east of the Middle Kingdom [China].
>
> Many Fusang trees grow there, whose leaves are heart shaped and whose sprouts resemble those of the bamboo tree and are eaten by the people who live there. The fruit is like a pear in form, but is red.

Adapted from: Vihjalmar Stefonson, Great Adventures and Explorations (New York: The Dial Press, 1947).

Worksheet 1E

FUSANG NARRATIVES - 2

Evidence of Asians (from China) exploring the Americas came from the so-called Fusang (believed to be Alaska) narratives. Each member of your group has a different part of the narratives. Study your part below and be prepared to explain it to group members to help them complete the group exercise.

> From the back [of the Fusang] they prepare a sort of linen, which they use for clothing, and also decorations for clothing. The houses are built of wooden beams. There are no forts or walled cities.
>
> They have written characters in this land, and prepare paper from the bark of the Fusang. The people have no weapons, and make no wars, but have two prisons for criminals. Those who commit minor crimes are sent to the Southern prison. Those who commit major crimes are sent to the Northern prison.

Adapted from: Vihjalmar Stefonson, Great Adventures and Explorations (New York: The Dial Press, 1947).

Worksheet 1F

FUSANG NARRATIVES - 3

Evidence of Asians (from China) exploring the Americas came from the so-called Fusang (believed to be Alaska) narratives. Each member of your group has a different part of the narratives. Study your part below and be prepared to explain it to group members to help them complete the group exercise.

> The horns of the oxen are so large that they hold ten bushels. They use them to contain all manner of things. Horses, oxen and stags are harnessed to their wagons. Stags are used here as cattle are used in the Middle Kingdom, and from the milk of the hind they make butter. The red pears of the Fusang tree keep good throughout the year. Moreover, they have apples and reeds. From the latter they prepare mats. No iron is found in this land, but copper, gold and silver are not prized, and do not serve as a medium of exchange in the market.

Adapted from: Vihjalmar Stefonson, Great Adventures and Explorations (New York: The Dial Press, 1947).

Worksheet 1G

FUSANG NARRATIVES - 4

Evidence of Asians (from China) exploring the Americas came from the so-called Fusang (believed to be Alaska) narratives. Each member of your group has a different part of the narratives. Study your part below and be prepared to explain it to group members to help them complete the group exercise.

> In earlier times these people lived not according to the laws of Buddha. But it happened that in the year [A.D. 458], five beggar monks from the Kingdom of Kipin went to this land, bringing to it the religion of Buddha, and with it his holy writings and images. They instructed the people in the principles of monastic life, and so changed their manners.

Adapted from: Vihjalmar Stefonson, Great Adventures and Explorations (New York: The Dial Press, 1947).

Worksheet 1H

PUTTING ALL THE EVIDENCE TOGETHER

In column one below, make a list of all the findings described by those responsible for the following readings:

For the evidence described by each member of your group, use the scale below to indicate the degree to which it would make you wish to learn whether or not the land of Fusang and its people actually existed.

Sheet 1D, Fusang Narratives - 1

The evidence would make me:

0	3	5
Not Interested At All	Somewhat Interested	Most Interested

in finding out if Fusang existed

Sheet 1E, Fusang Narratives - 2

The evidence would make me:

0	3	5
Not Interested At All	Somewhat Interested	Most Interested

in finding out if Fusang existed

Sheet 1F, Fusang Narratives - 3

The evidence would make me:

0	3	5
Not Interested At All	Somewhat Interested	Most Interested

in finding out if Fusang existed

Sheet 1G, Fusang Narratives - 4

The evidence would make me:

0	3	5
Not Interested At All	Somewhat Interested	Most Interested

in finding out if Fusang existed

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #2

Themes: Culture/Diversity, Movements of People

Focus Question: How did Columbus's voyage pave the way for the European settlement of the Americas?

Background:

Although the Italian merchants had a monopoly on trade with Asia, the rulers of Portugal, Spain, England, and France were eager to increase their wealth and power. One way to fulfill this goal was to increase trade through discovery of an all-water route to the East.

Columbus, a Genovese navigator, was determined to find the East by sailing westward across the Atlantic. He sought help from the rulers of the new nations. Finally, King Ferdinand and Queen Isabella of Spain agreed to finance his journey and reward him with one tenth of the wealth from any lands he visited.

Columbus returned to Spain with Arawak Indians, ornaments, parrots, foods, and other "proof" of his journey. Although Spain was disappointed to learn that Columbus did not find India, fertile land, the wealth of Central America, missionary zeal, and a desire for adventure encouraged further Spanish settlement and exploration.

Some recent scholarship has suggested that Columbus's treatment of the Arawaks was a precursor to the Spanish introduction of the African slave trade in the Caribbean in the early 16th century. While no one could have predicted it at that time, the contact between Europeans and Native Americans would ultimately have a disastrous effect on the indigenous population, leading to their displacement and deaths from smallpox and other diseases from which the Native Americans had no immunity.

Columbus's voyages led to the European settlement of America. His expeditions encouraged other European explorers, and eventually, the permanent European settlement of this continent.

Major Ideas:

- Certain conditions create a desire for migration. Some factors push people away from their homelands, while others pull them to specific destinations.

- European nations explored and settled the Americas for a variety of reasons and with diverse goals.

Concepts:

- Change
- Culture
- Diversity

Performance Objectives: Students will be able to:

. Explain the reasons that motivated Columbus to explore the New World.

. Discuss the hardships faced by Columbus on his voyages.

. Describe the contact between Columbus and the Arawak Indians.

. Evaluate the extent to which Columbus's voyages paved the way for the European settlement of the Americas.

Development:

. Distribute Worksheet 2A, "Genoa in 1432." Have students read the worksheet, then have them explain their answers to the following questions:

- From the reading, how would you describe the city of Genoa?
- Would you have liked to live in a city like Genoa in the 1400s? Explain.
- Why was trade so important to Genoa?
- How might this exchange of goods and ideas affect Colombus as he was growing up in Genoa? In what ways did life in Genoa contribute to a desire for exploration?
- How would you compare Genoa in the 15th century and New York City today?

. Explain that King Ferdinand and Queen Isabella faced a difficult decision when Christopher Columbus proposed that they sponsor a westward voyage to the Indies. (They convened a congress of learned scholars, the Talavera Commission, to evaluate his proposal.)

. Divide the class into groups of three students. In each group, assign one student to represent the Committee for the Westward Way (CWW), another student to represent the committee Against Columbus' Expedition, or CACE, and the third student to be the representative of the Spanish monarchs.

. Distribute Worksheets 2B, "Testimony Given by the Talavera Commission," and 2C, "Columbus's Map for His Voyage."

. Explain that the worksheets contain data that both sides, pro and con, can use. Their job is to organize the data to support their assigned points of view. (If the students wish, they may bring to class other sources to buttress their point of view.)

. After students have had a few minutes to read the worksheets, distribute Worksheet 2D, "Arguments For and Against Columbus's Expedition" and instruct the representatives to write down the ideas they will use to argue their point of view.

. The groups should meet and each of the members of CWW and CACE should present their cases to the royal representative in their group. The representative of Their Majesties may ask any questions and make comments. He or she will then render a decision--writing it down in the space provided at the bottom of Worksheet 2D.

- After the decision has been made, have selected committees discuss the reasons for their decision with the class. Then have the students explain their answers to the following questions:
    - What does this worksheet tell us about the views of King Ferdinand and Queen Isabella's advisers?
    - What arguments were given in favor of the expedition? Against the expedition?
    - Which argument do you consider the strongest? Why?
    - To what extent does the map reveal European knowledge of the world in 1492?
    - To what extent do leaders today rely on advisers before making important decisions?
- Distribute Worksheet 2E, "A Shipmate's Diary." Have students read the worksheet and complete the exercise. Then have students explain their answers to the following questions:
    - What does this diary tell us about Columbus's voyage?
    - Why do you think that Columbus had difficulty in finding crew members for his voyage?
    - Why did the crew come near mutiny during the voyage? Explain.
    - According to Uribe, did Columbus have success in finding riches? Explain.
    - If you were alive at the time of Columbus's voyage, would you have joined his crew? Why or why not?
    - From the actions described in this diary, was Columbus a good leader? Would you support his requests for money for future expeditions? Explain.
- Distribute Worksheet 2F, "Columbus Meets the Arawaks." Have students read the worksheet, complete the exercise, then have them explain their answers to the following questions:
    - What does this worksheet tell us about Columbus's meeting with the Arawaks?
    - What opinions did Columbus have about the Arawak people? Why? Based on the evidence he offers, were his opinions justified? Explain.
    - How did Columbus's opinions of the Arawak people reveal his lack of understanding of the cultures of Native American peoples? Explain.
    - Why did Columbus think that the Arawaks would very easily become Christians?
    - Do you think that Columbus was wrong to attempt to Christianize the Arawaks? Explain.
    - Roleplay a discussion between an Arawak leader and Columbus in which each reacts to seeing the other for the first time.

- If you had read Columbus's log, would you be interested in settling in the Americas? Why or why not? What additional information might you need before you made up your mind?

- To what extent does the picture of Columbus's meeting the Arawak mirror the information in this log?

. Distribute Worksheet 2G, "Archaeologists Prove the Historians Right." Have students, working in pairs, complete the worksheet. Then have them explain their answers to the following questions:

- What evidence have archaeologists recently found to show that San Salvador was where Columbus first landed in 1492?

- How does this new evidence help prove that San Salvador was indeed where Columbus first landed?

- In what way does the evidence indicate the likelihood of trade and/or European settlement in the Americas?

- Why is this new evidence so important to historians?

- How well does the archaeological evidence substantiate the written and pictorial evidence that we have studied? Explain.

Follow-up Activities:

. Prepare a newscast of Columbus's landing in San Salvador that takes into account the perspectives of both Native Americans and the Spanish. Prepare another newscast set 10 years later describing the impact that Columbus's landing had on the life of the indigenous people.

. Compare the reasons why astronauts travel into space today and why Europeans were willing to explore lands unknown to them in the 15th century. Do the astronauts owe anything to people like Columbus?

. Have students develop a dialog between two Arawak people in which they discuss their reactions to Columbus and his crew.

Worksheet 2A

GENOA 1432

Christopher Columbus was born in Genoa in 1451 and was shaped by the environment and trade that characterized the city of his birth. The following selection is an excerpt translated from a letter written in 1432 by a visitor to Genoa.

> Would you were with me! You would see a city which has no equal anywhere on earth. It lies upon a hill over which rude mountains tower, while the lower city is washed by the waves of the sea. The harbor is bow-shaped so that storms cannot do the ships any harm. And what a coming and going there is! You may see daily people of the most different sort with unimaginable rough manners and customs and traders with every imaginable ware. Right at the shore arise the most magnificent palaces, heaven-scaling, built of marble, decorated with columns and often too with sculptures. Under them runs an arcade for the length of a thousand steps where a great variety of objects are for sale. The rest of the city winds upward along the side of the hill. In this section the houses are so large and distinguished that a king or a prince might be content with any one of them. The churches, beautiful as they are, do not seem to me to be worthy of such a city. However, they are not without splendor and boast some handsome tombs.
>
> Now as to the life and customs of the population. The men are substantial, well grown, and impressive, carry themselves proudly and are in fact proud. They are a gifted folk, not likely to be found inferior to any other people in the quality of their minds. Strenuous labors they bear easily. Their deeds of bravery at sea are incredible. The advantages that come with profits and riches offer compensation for their hardships.
>
> They dress nobly and elegantly. Because of their position as traders, they learn languages as they need them. The women of this city enjoy great freedom; indeed it would not be an exaggeration to designate Genoa as the paradise of women. Their dresses are luxurious, loaded with gold and silver trimmings and with jewels. On their fingers sparkle emeralds and diamonds supplied by India and Persia.

Edwin Fenton, The Shaping of Western Society (New York: Holt, Rinehart and Winston, 1974) pp. 65-68. Permission pending.

WORKSHEET 2B

TESTIMONY GIVEN BY THE TALAVERA COMMISSION

Below you will find testimony given by the Talavera Commission formed by the monarchs King Ferdinand and Queen Isabella to decide if they should sponsor the proposed voyage of Christopher Columbus. Reasons for and against the proposed journey have both been included.

If you represent the Committee for the Westward Way (CWW), use the reasons against the journey to write your case. If you represent the Committee Against Columbus's Expedition (CACE), use the reasons for the journey to write your case. If you are a monarch or an adviser, prepare questions to ask the two committee representatives.

1. Columbus's map presented as part of his testimony before the King and Queen.

2. Testimony by the Famous Cartographer Roderigo Maldonado: "Senor Columbus's estimates about the size of the earth are incorrect. Greek geographers, I believe, have correctly estimated the size of the earth at 25,000 miles. This is much bigger than Columbus's estimate. His ships will sail west and never be heard from again."

3. Diego de Deza, Franciscan Priest and Scientist: "I believe we should sponsor Columbus. He is an experienced sailor. He has spent time sailing on the Western Ocean. He has risked his own fortune for this expedition. If he believes in it so much, Spain should support him."

4. Hernando de Talavera, Confessor and Adviser to the Queen: "We should not sponsor Columbus's voyage. His demands are outrageous. He wants 20 percent of everything he finds. This foreigner also insists that he be made Admiral of the Ocean Sea and Governor of the land he colonizes. Let us remember that Columbus is not a Spaniard. He is a drifter and certainly cannot be entrusted with such power. For the safety and security of the realm, we should not agree with his demands."

5. Luis de Santangel, Keeper of the King's Purse: "There is a risk in backing Columbus's voyage, but all things considered, we should take it. After all, the Portuguese, our rivals, have rounded the Cape of Good Hope and are on their way to finding an all-water route to the Indies. If we don't do something soon, they will monopolize the wealth of that rich land. Why not support Columbus? All we have to lose is two or three small ships and their crews." This is a loss, but look what we have to gain if we are successful.

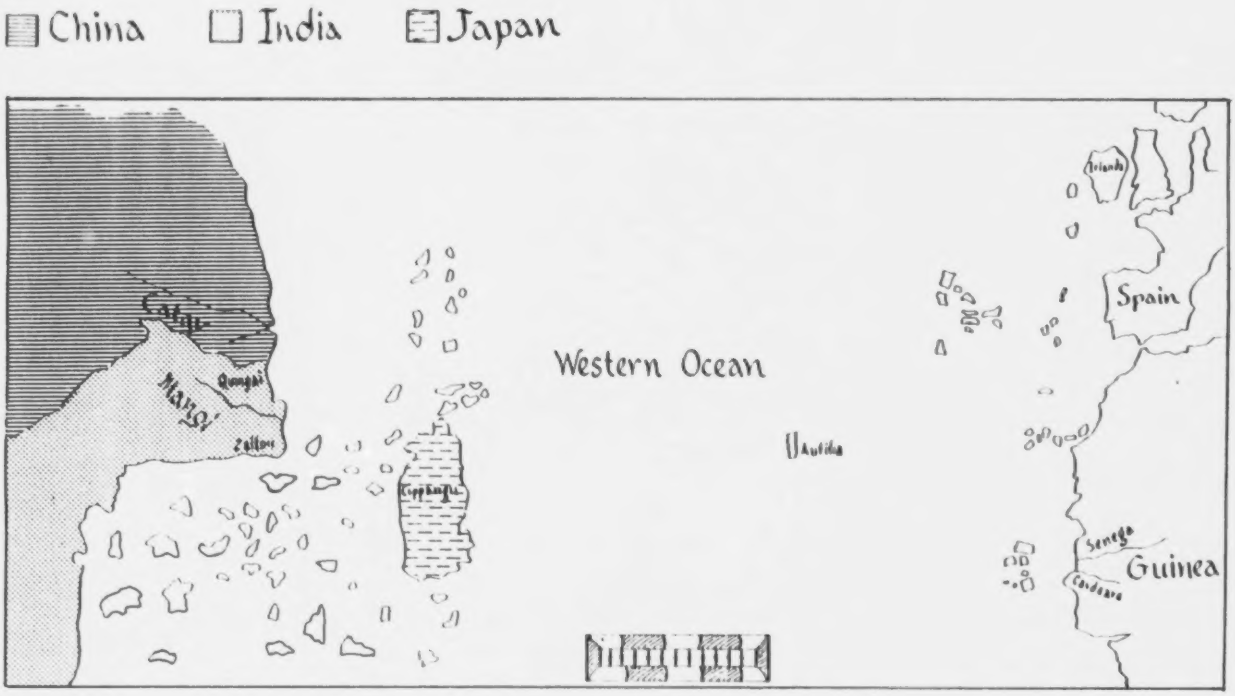
6. Father Francisco Gomez, Member of the Commission: "Columbus cannot be correct. God would never allow a water route to any land like India to be concealed from his people for so many centuries. There is no all-water route."

7. Letter from Paolo Toscanelli, Florentine Physician and Geographer: "From Western Europe there is a shorter way to Asia than around Africa. I estimate that China is only 5000 miles west of Lisbon and Japan is even closer."

8. Juan Castro, Merchant of Palos: "Your Majesties, we have spent a great deal of money fighting the Moors and expelling them from our country. We do not want to pay taxes to support this expedition which at best is risky."

Worksheet 2C

COLUMBUS'S MAP FOR HIS VOYAGE


▤ China
☐ India
☷ Japan
Mangi
Quinsai
Zaiton
Cippangu
Western Ocean
Antilia
Irlanda
Spain
Senega
Guinea

This is the kind of map that Columbus presented to the King and Queen of Spain to encourage their support of his expedition. Members of the Talavera Commission disagreed about the accuracy of this map. What are some of the points about which members of the commission disagreed?

Worksheet 2D

ARGUMENTS FOR AND AGAINST COLUMBUS'S EXPEDITION

We, the Committee for the Westward Way, now ask Your Majesties to sponsor Columbus's voyage because ______________________________

Signed ______________________

We, the members of the Committee Against Columbus's Expedition, express our opposition because ______________________________

Signed ______________________

We, the Monarchs of Castille and Aragon, have decided to support/not to support [circle one] Columbus's proposal because ______________________________

Worksheet 2E

A SHIPMATE'S DIARY

The diaries of Columbus and of his crew give us insight into the voyages of exploration. After reading this diary of a member of Columbus's crew, complete the exercise that follows.

> August 3, 1492: I have lived in Palos all my life. A week ago I signed on to be a crew member on Admiral Columbus's voyage. Now I am on his ship *Santa Maria*, ready to sail. Many of my friends tell me that I am crazy. They say that no one knows what one will find on the great Western Ocean. But I need the money to support my family. God preserve me so that I will come back to them.
>
> September 6, 1492: Today we left the Canary Islands and after a month's stay, headed due west. God keep us all.
>
> September 19, 1492: No sight of Cipango, the eastern island that we hoped to reach. Just after our daily hot meal of fish, vegetables and wine, we saw another hopeful sign-pelicans. Admiral Columbus told us that we were near the Indies because these birds stay within 150 miles of land.
>
> September 23, 1492: The wind has died down. Many in the crew believe this is a bad sign and that we are on a voyage from which we will never return. There is talk of mutiny against the foreigner Columbus.
>
> October 11, 1492: The men are about to take control of the ship. We believe that we will soon run out of food and starve to death on this unknown ocean; however, the Admiral reassured us. He told us again that he *just* knows that land is near and that within a week we will reach the Indies. Enough crew members were convinced by the Admiral to stick with him. Their patience, however, is running thin and unless we sight land soon, there really will be a mutiny.
>
> October 12, 1492: Glory to God. One of the crew has sighted land. This time it is for real. Our Admiral has told us that this place, San Salvador, which we named for our Savior, is one of the outer islands that surround Cipango [Japan] and Cathay [China]. [Actually, Columbus landed in the Bahamas, on the island that today is still called San Salvador.]
>
> October 13, 1492: Our Admiral has claimed this land for Spain and our Monarchy. We met the people who live on the island. He believes that we are very near India. Unfortunately there seems to be little gold on the island but our Admiral believes that close by we will find the riches of the great Khan, the Emperor of China.

Worksheet 2E, A SHIPMATE'S DIARY (continued)

Exercise:

Pretend that you are Christopher Columbus. You need crew members to sign up for your voyages of exploration. Prepare a want ad that would attract people to join you on your voyage.

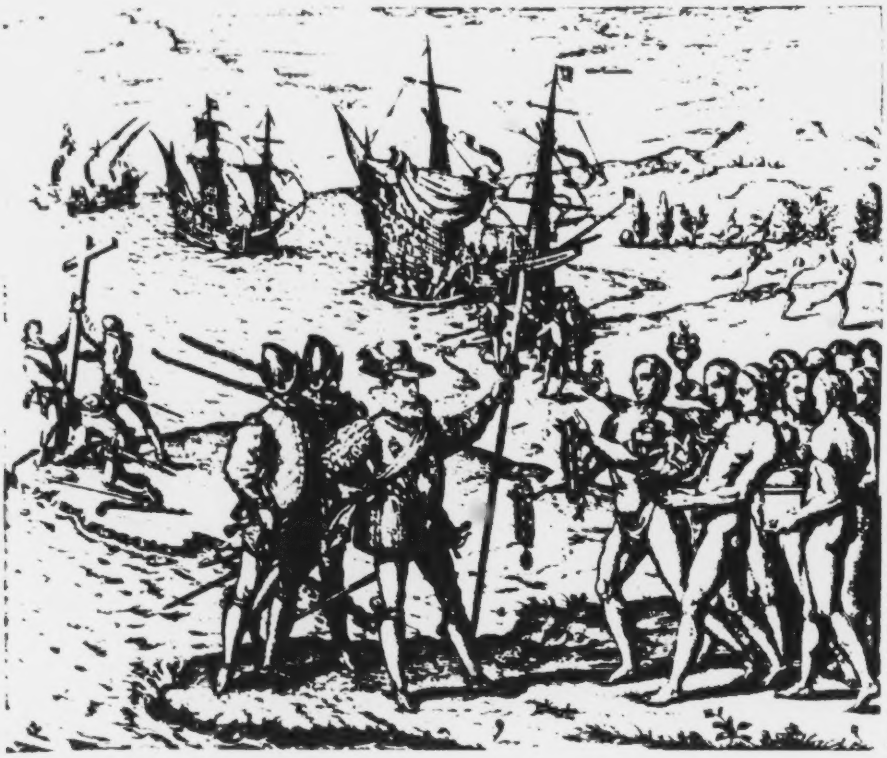
Wanted:

Qualifications:

Salary or Reward:

Worksheet 2F

COLUMBUS MEETS THE ARAWAKS



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When Christopher Columbus traveled from Spain to the New World in 1492, he kept a log (diary) of his trip. Below is the part of Columbus's log in which he describes the people he met on the island where he first landed--San Salvador in the Bahamas.

> As I saw that they were very friendly to us, I gave them some red caps, and strings of beads to wear upon the neck. They were delighted, and became attached to us. Afterwards they came swimming to the boats, bringing parrots, balls of cotton thread, and many other things which they exchanged for articles we gave them, such as glass beads. They seemed to me to be a very poor people. They all go completely naked, even the women. Everyone I saw was young, not more than thirty years old, well made, with fine shapes and faces; their hair was short and coarse, combed toward the forehead, except a small portion which hangs down behind, and which they never cut. Some paint themselves with black, others with white, others with red, and others with such colors as they can find. They have no weapons. They have no iron, nothing more than sticks. They are all a good size and handsome. I saw some with

> scars of wounds upon their bodies, and I asked by signs the cause of them. They answered me that people from other islands came and tried to make prisoners of them, and they defended themselves. It appears to me that the people are intelligent and would be good servants. I think they would very easily become Christians, because they seem to have no religion. They very quickly learn words that are spoken to them. I intend at my return to carry home six of them, so that they may learn our language. I saw no beasts in the island, nor any sort of animals except parrots.

Adapted from: Spanish-American Literature in Translation: A Selection of Poetry, Fiction and Drama Since 1888, Willis Knapp Jones, ed. (New York: Frederick Ungar Publishing Co., 1963) pp. 32-33. Permission pending.

Exercise:

Pretend you are a historian studying Columbus's 1492 landing on San Salvador. What information about the native people of San Salvador does Columbus's log give you? On the left below, list words and phrases Columbus used to describe how the natives of the island looked. On the right, list words and phrases Columbus used to describe how the natives acted.

Christopher Columbus's Impressions of the Arawaks

How the Natives Looked	How the Natives Acted

Worksheet 2G

ARCHAEOLOGISTS PROVE THE HISTORIANS RIGHT

For a long time, historians have believed that San Salvador was the island in the New World where Columbus first landed in 1492. This newspaper article tells about recent findings by archaeologists that support this belief.

BEADS LINK BAHAMAS ISLAND TO COLUMBUS TRIP

NASSAU, Bahamas, Sept. 14 (Reuters) Beads and other ancient European-made items have been found by American archaeologists. These findings could be the long-awaited proof that Columbus made his 1492 landing in the New World on the island of San Salvador in the Bahamas.

In a recent report to the government of the Bahamas, the archaeologists said that they found four green and yellow glass beads, two brass buckles, metal spikes, and a bit of Spanish crockery mixed with native Arawak Indian pottery and shell beads.

Although Indian pottery from the ninth century has been dug up along San Salvador's coastline, no European remains of the Columbus period were ever found before.

Marvin Smith is an archaeologist from the University of Florida. He said he dated the beads from 1490 to 1560. "They are the type of beads Columbus was using, according to his log," Mr. Smith said in an interview. "It looks very possible that they were his."

Columbus's log relates that his crewmen traded beads, buckles, and rings with Indians they met on the island the Indians called "Guanahani," believed to be San Salvador. It is one of the smallest islands in the Bahamas.

Adapted from: The New York Times, September 15, 1983, p. A12. Copyright 1983 by the New York Times Company. Permission pending.

Worksheet 2G, ARCHAEOLOGISTS PROVE THE HISTORIANS RIGHT (continued)

Exercise:

Indicate whether you agree or disagree with the statements about the voyages of exploration. Base your answers on the article that you have just read. Give a reason for your answer in the space provided.

Statement	Agree	Disagree	Reason
1. Columbus's log was found buried in San Salvador.	_____	_____	____________________ ____________________
2. It is likely that some of Columbus's crew remained in San Salvador.	_____	_____	____________________ ____________________
3. Spanish pottery is the oldest pottery found in San Salvador.	_____	_____	____________________ ____________________
4. Columbus and the Arawak Indians engaged in trade.	_____	_____	____________________ ____________________

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #3

Themes: Contributions, Movements of People

Focus Question: How did the early explorers contribute to European understanding of North America?

Background:

News of Columbus's voyage spread quickly through Europe and encouraged other European explorers and nations to set out to stake their claims in the Americas. Spanish interest in exploration was highlighted by the arrival of their soldiers, known as conquistadors, that is, the conquerors. Estevanico Dorantes, an African, was chief scout in a Spanish expedition that explored the territory that today forms Arizona and New Mexico.

Most of the explorers went to the "New World" (in contrast to the "Old World" of Europe, Asia, and Africa) in search of fortunes and/or to claim territory for their nations, but Roman Catholic missionaries also went, eager to spread their religion to the peoples of the Americas. Wherever the conquistadors went, they encountered, and often clashed with, the American Indians, and they claimed territory for Spain. The wealth of the "New World," carried across the Atlantic in great treasure fleets, would make Spain the most powerful of European nations until the 1580s, when England mounted a successful challenge.

Major Idea:

- A variety of economic, political, and social factors motivated Europeans to overcome their fears and their technical limitations and seek out new territories to explore and settle.

Concepts:

- Change
- Technology

Performance Objectives: Students will be able to:

- Categorize facts concerning Spanish exploration of North America.
- Interpret a map showing early Spanish exploration.
- Explain how the early explorers contributed to the Europeans' knowledge of North America.
- Discuss contacts between the explorers and the indigenous people of the Americas.

Development:

- Distribute Worksheet 3A, "The Spanish Explorers in North America." Have students read the headlines, examine the map, and complete the exercise. Review their responses and then have students explain their answers to the following questions:

- What do the map and headlines tell us about early Spanish exploration of North America?

- Why did these explorers set sail for the New World?

- Would these explorers have been able to undertake their journeys much earlier than the 1500s? Explain.

- What kind of individual do you suppose would undertake such a journey during the 16th century?

- How did these early Spanish explorers contribute to Europeans' knowledge of North America?

- How did the world change as a result of the discoveries made by Spanish and other European explorers?

- Who are the "explorers" of today? Are there individuals today who are willing to go in search of the unknown? How do they contribute to our world?

. Distribute Worksheet 3B, "American Indians and Spanish Explorers." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What is this account about?

- What did you learn about the Spanish explorers from this account?

- What did you learn about the American Indians who saved the Spaniards' lives?

- Other than going to the village of the American Indians, what else could the Spaniards have done?

- How can you explain why the Spaniards in this story were afraid for their lives?

- How would you have felt if you were with the Spaniards in the story? Are we just as afraid of people who are different from us today as the Spaniards were in this account? How can we end our fear of differences in people?

- If you were one of the American Indians, what would have been your reaction to the Spaniards' request to be taken to your home?

- To what extent does this reading highlight the clash of cultures between Europeans and indigenous people of the Americas?

- How would you react today if a person in need asked to be taken to your home? Explain.

- Do you think most people today are as giving as were these American Indians? Explain.

. Distribute Worksheet 3C, "Estevanico Explores the American Southwest." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What does this worksheet tell us about Estevanico Dorantes?
- What abilities and skills would someone need to be successful at Dorantes's job?
- How can you explain the fact that the people Dorantes met were so hostile toward him? How would you have reacted to Dorantes if you were one of the people in the city Dorantes was exploring? Why?
- If Dorantes had kept a diary until the moment before his death, what do you think would appear as the last diary entry?
- Do you think that explorers like Dorantes should be considered heroes? Why? Why not? Would a Native American consider Dorantes a hero? Explain.

. Distribute Worksheet 3D, "Coronado." Have students complete the worksheet, then explain their answers to the following questions:

- What is your reaction to Coronado's letter?
- What did Coronado learn about the lifestyles of the Native Americans? What impressed him the most? The least? How sensitive was Coronado to the differences between his lifestyle and that of the Querechos and other native peoples? Explain.
- In what ways did this expedition improve Europeans' understanding of North America?
- If you were King Charles, how would you have responded to Coronado's letter?
- To what extent would knowledge of Coronado's trip encourage further exploration? Explain.

. Distribute Worksheet 3E, "John Cabot." Have students read the worksheet, complete the exercise, then explain their answers to the following questions:

- What does this worksheet tell us about Cabot's exploration of North America?
- Why do you think Cabot raised the flags of the Pope and the King? What does this tell us about European values at the end of the 15th century?
- Why didn't Cabot venture past the distance at which he could shoot a cross bow? Do you think that was a wise decision? Explain.
- After reading this account, do you think you would have been willing to join Cabot on a subsequent voyage? Explain.
- To what extent did this voyage contribute to European understanding of North America?

- Distribute Worksheet 3F, "America Gets a Name." Have students read the worksheet, complete the exercise, then have them explain their answers to the following questions:
  - What does this worksheet tell us about European exploration?
  - Why did Waldseemuller use the name "America" in his geography book?
  - What impact did Vespucci's letters have on the Europeans' knowledge of the world?
  - Why did Waldseemuller find it impossible to change the name America once he learned the date of Columbus's exploration?
  - How do you account for the widespread knowledge of the voyages of exploration?
  - To what extent would advances in technology and increased geographical knowledge affect future exploration?

Follow-up Activities:

- Have students design a book cover for a biography of a European explorer. Students should create a title for the biography that summarizes the explorer's life.

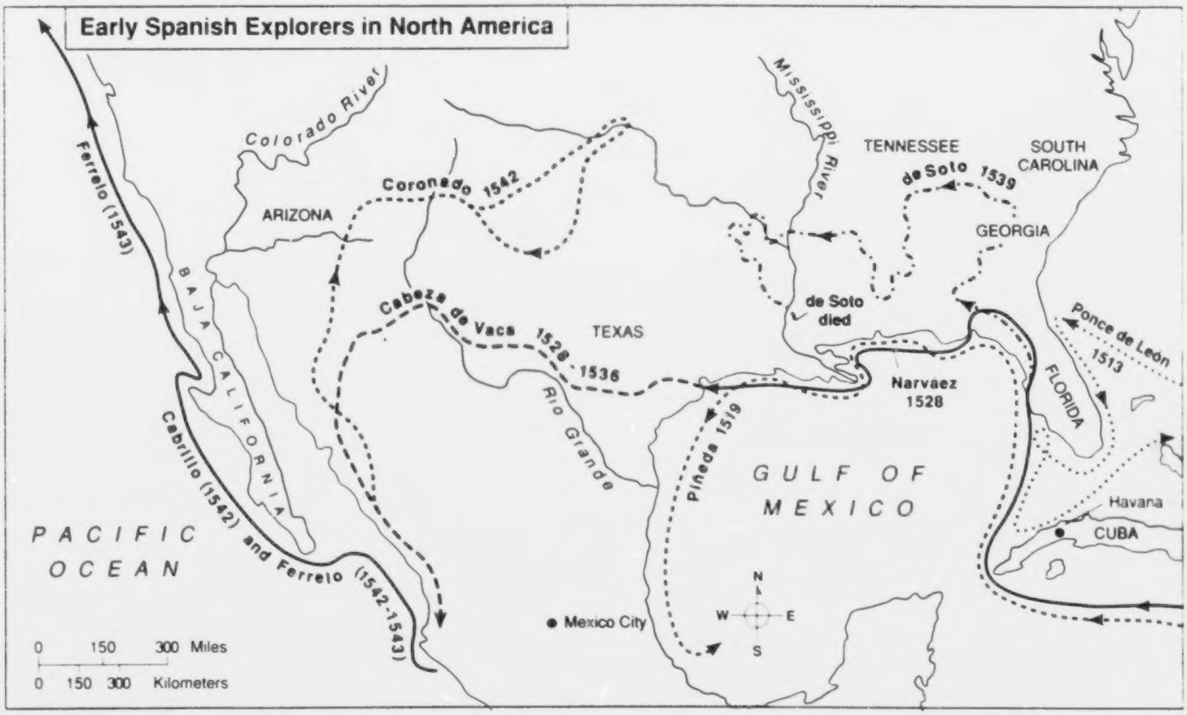
- Have students collect articles about modern-day explorers such as scientists who are exploring Antarctica, space, etc. Then have them compare and contrast the experiences of both groups of explorers.

- After they complete their research, have two students play the roles of indigenous people and two others play the roles of European explorers. Have the class hold a press conference after each student has prepared two questions to ask.

Worksheet 3A

THE SPANISH EXPLORERS IN NORTH AMERICA

THE AMERICAN MOSAIC



Early Spanish Explorers in North America

Ferrelo (1543)
Colorado River
Coronado 1542
ARIZONA
Mississippi River
TENNESSEE
SOUTH CAROLINA
de Soto 1539
GEORGIA
de Soto died
Cabeza de Vaca 1528-1536
TEXAS
BAJA CALIFORNIA
Rio Grande
Narvaez 1528
Ponce de Leon 1513
FLORIDA
Pineda 1519
GULF OF MEXICO
Cabrillo (1542) and Ferrelo (1542-1543)
PACIFIC OCEAN
Havana
CUBA
N
W
E
S
Mexico City
0 150 300 Miles
0 150 300 Kilometers

Hispanics in American History, Volume I (Englewood Cliffs, NJ: Globe Book Company, 1989), p.7.

1508 -- Juan Ponce de Leon, Spanish conquistador with Columbus on his second trip to the New World, finds some gold on an island now known as Puerto Rico and "claims" the island for Spain.

1513 -- Ponce de Leon explores the beautiful land of Florida and also "claims" it for Spain. In doing so, he becomes the first European to land on what would become known as the United States.

1519 -- Alonso Alvarez de Pineda sails into the Gulf of Mexico and maps the coastal area. He becomes the first European to reach the Mississippi River.

1527 -- Panfilo de Narvaez, searching for gold, marches his men into Florida. Later, after wandering more than halfway across North America, only four survivors, Narvaez not among them, reach Mexico City and safety. One survivor, Cabeza de Vaca, returns to Spain and writes a book about the journey.

1539 -- Estevanico, an African scout and survivor of Narvaez's expedition, explores the area that is now Arizona and New Mexico. Estevanico is killed, but his companion, Father Marcos de Niza, survives and tells about these lands.

Hernando de Soto, searching for riches, explores the southeastern United States.

1540 -- Francisco Vasquez de Coronado explores and "claims" for Spain the southwestern United States. Lured by Indian tales of seven cities with streets of gold, his men search for two years. They reach the Grand Canyon but find no golden cities.

1542 -- Juan Rodriguez Cabrillo explores the Pacific coast. He and his men are probably the first Europeans to see what is now the California coast. Part of the expedition, led by Bartolome Ferrelo, sailed as far north as Oregon.

Exercise:

Categorize the information given in the above headlines using the three classifications that head the following chart. Some of the information has been completed for you

EXPLORER	REGION EXPLORED	ACCOMPLISHMENT
1. Ponce de Leon		
2.		First European to reach Mississippi River.
3. Estevanico Dorantes		
4.	Southwestern United States	
5.		First European to see California coast.
6.	Southwestern United States	

Worksheet 3B

AMERICAN INDIANS AND SPANISH EXPLORERS

On November 6, 1528, while exploring land off the coast of Texas, Cabeza de Vaca and about 80 of his men found themselves shipwrecked. A group of American Indians found them, but the Spaniards feared that they might be killed by these people, with whom they'd had no previous contact.

> I made these people understand by signs that our boat had sunk and three of us had been drowned. Seeing what had happened, they all began to wail and cry, which they continued doing for more than half an hour.
>
> The cries having ceased, I talked with the Christians. I said that if it appeared well to them, I would beg these people to take us to their houses. Some of us were afraid of these people. I asked these people to take us to their dwellings. They indicated that it would give them delight.
>
> Presently 30 men loaded themselves with wood and started for their houses, which were far off. Then, holding us up, they carried us with speed. Because of the extreme cold, they built four or five very large fires at intervals, and at each they warmed us. When they saw that we had regained some heat and strength, they took us to the next so swiftly that they hardly let us touch our feet to the ground.
>
> In this manner we went as far as their village, where we found that they had made a house for us with many fires in it. An hour after our arrival, they began to dance and hold great rejoicing, which lasted all night, although for us there was no joy, festivity, nor sleep. We waited for the hour they would attack us. In the morning they gave us fish and roots, showing us such hospitality that we were reassured and lost somewhat our fear.

Adapted from: "The Narrative of Alvar Nunez Cabeza de Vaca" in Spanish Explorers in the Southern United States, Frederick W. Hodge, ed. (New York: Barnes and Noble, 1989). Permission pending.

Worksheet 3B, AMERICAN INDIANS AND SPANISH EXPLORERS (continued)

Exercise:

According to authorities such as Jack D. Forbes, a Powhatan and Professor of Native American Studies, American Indian people share certain values. The 11 values described by Forbes appear in column one below. In column two, give an example of how the American Indians who were described in the account you read demonstrated that value. If no example exists in the story, write the letters "NA" for not available in column #2. It should be noted that although these values are common to Native American peoples, individual nations also developed lifestyles specific to their region and environment.

	EXAMPLES FROM DE VACA ACCOUNT
1. Extremely democratic.	
2. Very tolerant of differences.	
3. Treat all people equally.	
4. Believe in distribution of wealth among the community members; wealth not concentrated in the hands of a small group.	
5. Uninterested in technology that threatens people or does not improve the life of most people	
6. Have little interest in possessing luxuries.	
7. Spiritual life very important.	
8. Oppose destruction of any living creature.	
9. Oppose unnecessary destruction of environment. Nature very important.	
10. Uninterested in warfare or gaining control of other lands.	
11. Value beauty and creativity by means of arts, crafts, music, prayer, ceremony, and proper living.	

Worksheet 3C

ESTEVANICO EXPLORES THE AMERICAN SOUTHWEST

After reading the passage below, complete the exercise on the following page.

Estevanico Dorantes, an African born in Morocco in about 1500, was Cabeza De Vaca's chief scout. Estevanico is an example of the African role in the various journeys of exploration of the Americas. However, most of the Africans brought by the Spanish came not as explorers but as slaves. Africans has long been present in Spanish society. While searching for the so-called Seven Cities of Gold, in an area that is today New Mexico and Arizona, Estevanico was killed. Estevanico's last adventure is described by his companion, Father Marcus de Niza.

> I agreed with Estevanico, the Negro, that if he found anything about the people or country which were of great importance, that he should either return in person or send back a messenger, a token, namely, a White Cross one handful long; and if it were a great matter, one of two handfuls long; and if it should be a country greater and better than New Spain, he should send me a great Crosse...
>
> Within four days, Estevanico sent back messengers with a cross as high as a man. They brought me word from Estevanico that I should come after him because he found people who could give him information of a very mighty Province. Estevanico further sent word that there were seven great cities in this province, all under one Lord. He said that the houses there are made of lyme and stone, and are very great, and that the gates of the main houses are made of turquoise stones.

(Days Later)

> One of Estevanico's guides came to me in a frightened state. He said, "the Leader of one of the Great Cities put Estevanico into a house without giving him meat or drink all that day, and all the night. They took all of the things Estevanico carried with him. Early the next morning when Estevanico left the house, a great crowd of people from the city came running after him. He began to run and the crowd chased after him. Thereafter, they shot after us. We ran. We saw Estevanico no more," he said.

Adapted from: Richard Hakluyt, Hakluyt's Collection of the Early Voyages, Travels, and Discoveries of the English Nation (London, 1810), pp 438-445.

Worksheet 3C, ESTEVANICO EXPLORES THE AMERICAN SOUTHWEST (continued)

Exercise:

Based on what you've read about Estevanico Dorantes, write an inscription for his tombstone below.

ESTEVANICO DORANTES

Worksheet 3D

CORONADO

Coronado, in his quest for the illusory Seven Cities of Gold, explored America's Southwest. Cibola is in what is now New Mexico, and Quivira, in what is now Kansas. Read his letter to Charles I, King of Spain, and complete the exercise that follows:

> While I was engaged in the conquest...of the natives of this province [Cibola], some Indians who were natives of other provinces beyond these had told me that in their country there were much larger villages and better houses than those of the natives of this country, and that they had lords who ruled them, who were served with dishes of gold, and other very magnificent things....
>
> After nine days' march I reached some plains, so vast that I did not find their limit anywhere that I went, although I traveled over them for more than 300 leagues [about 900 miles or 1440 km]. And I found such a quantity of cows [buffalo]...of the kind that I wrote Your Majesty about...that it is impossible to number them....
>
> And after 17 days' march I came to a settlement of Indians who are called Querechos, who travel around with these cows, and do not plant. And they tan [make into leather] the skins of the cows, with which all the people of this country dress themselves here. They have little field tents made of the hides of the cows, tanned and greased, very well made, in which they live while they travel around near the cows...They have dogs which they load, which carry their tents and poles and belongings....
>
> I traveled five days more as the guides wished to lead me, until I reached some plains, with no more landmarks than as if we had been swallowed up in the sea, where they strayed about, because there was not a stone, nor a bit of rising ground, nor a tree, nor a shrub, nor anything to go by....
>
> I obtained from [some other Indians] an account of the country where the guides were taking me.... [These Indians said] that the houses there were not built of stones, with stories, as my guides had described it, but of straw and skins....
>
> This news troubled me greatly, to find myself on these limitless plains, where I was in great need of water, and often had to drink it so impure that it was more mud than water....

Worksheet 3D, CORONADO (continued)

> It was the Lord's pleasure that, after having journeyed across the deserts 77 days, I arrived at the province they call Quivira, to which the guides were conducting me.... [The houses there are] not of stone, but of straw...the people in them are living as simply as all those whom I have seen and passed before this.
>
> Francisco Vasquez de Coronado

Reprinted by permission of the Smithsonian Institution Press from "The Coronado Expedition, 1540-1542," by Pedro Castaneda, George Parker Winship (ed., trans.), in U.S. Bureau of Ethnology, 14th Annual Report, Pt. 1. Copyright Smithsonian Institution, Washington, D.C., 1896.

Exercise:

Read each of the following statements. For each one indicate whether the statement is valid (supported by the facts), invalid (not supported by the facts), or not discussed in the letter.

STATEMENT	VALID	NOT VALID	NOT DISCUSSED
1. Coronado traveled a great distance across the desert.	___	___	___
2. Coronado was successful in finding cities where gold was plentiful.	___	___	___
3. The Querechos used cowhides for clothing and shelter.	___	___	___
4. Coronado is being paid a lot for this expedition.	___	___	___
5. The numbers of cattle impressed Coronado.	___	___	___
6. The province of the Quivira was very close to the Querechos.	___	___	___

Worksheet 3E

JOHN CABOT

John Cabot, born Giovanni Caboto in Genoa, Italy, sailed for the British King Henry VII. He reached the coast of North America, and his exploration became the basis for British claims there. An English merchant, John Day, wrote this description of his voyage. After reading this excerpt, complete the exercise that follows.

> Your Lordship should know that Cabot landed at only one spot on the mainland, near the place where land was first sighted. They disembarked there with a crucifix and raised banners with the insignia of the pope and of the king of England. They found tall trees of the kind from which the masts of ships are made, as well as smaller trees. In addition, the country is rich in grasslands.
>
> In the spot where they landed, they found a trail that led inland and also a site where a fire had been made. They also saw manure from animals which they thought to be farm animals and a stick, half a yard long and pierced at both ends, that was carved and colored with red dye. By such signs, they came to believe the land to be inhabited.
>
> Since Cabot was with only a few people, he did not dare advance inland beyond the shooting distance of a crossbow. So, after obtaining some fresh water, he returned to his ship.
>
> All along the coast, they found many fish like those that in Iceland are dried in the open air and sold in England and other countries. Following the shore, they also saw two forms running on land, one after the other. They could not tell if these were human beings or animals. It also seemed to them that there were fields where there might be villages. They also saw a forest whose foliage looked very beautiful.
>
> Cabot's expedition left England toward the end of May and was under way for about 35 days before sighting land. The wind was northeast, and the sea was calm going and coming back, except for one day when the expedition ran into a storm two or three days before finding land. They spent about one month exploring the coast. Then, from the cape nearest Iceland, they returned to the coast of Europe in fifteen days. They had the wind behind them, but Cabot landed in France because the sailors confused him by saying he was heading too far north. From there he came to Bristol and then went to the king to report all the above mentioned.
>
> The king granted him an annual pension of twenty pounds to sustain himself until the time comes when more will be known of this business. With God's help it is hoped to

push through plans for exploring this land more thoroughly next year with ten or twenty vessels.

Adapted from: "John Day to the Lord Grand Admiral," in The Cabot Voyages and Bristol Discovery Under Henry VII, James A. Williamson, ed. (Cambridge, Mass.: Cambridge University Press, for the Hakluyt Society, 1962).

Exercise:

Place the following events in the order in which they appeared in the reading.

_______ Farm animals and a carved red stick were observed.

_______ Plentiful fish and rich forest lands were sighted.

_______ The flags of the pope and the king of England were raised in North America.

_______ The king granted Cabot an annual pension of 20 pounds.

_______ The expedition traveled about 35 days before sighting land.

Worksheet 3F

AMERICA GETS A NAME

The German geographer Martin Waldseemuller published a new geography book in 1507. Familiar with Amerigo Vespucci's explorations, but not fully informed about Columbus's, he gave the name America to the newly explored land. By the time Waldseemuller learned of Columbus's exploration, it was too late to change the name. After reading this account, complete the exercise that follows.

> There is about a fourth part of... the world which...is inhabited by living beings like ourselves. Hitherto it has been divided into three parts, Europe, Africa, and Asia....
>
> Now, these three parts of the earth have been more extensively explored and a fourth part has been discovered by Amerigo Vespucci (as will be set forth in what follows).
>
> Inasmuch as both Europe and Asia received their names from women, I see no reason why any one should justly object to calling this part Amerige, i.e. [that is], the land of Amerigo, or America, after Amerigo, its discoverer, a man of great ability.
>
> [A part of Vespucci's letter follows.]
>
> And so I set about visiting different parts of the world and seeing its many wonders. Both time and place were favorable to my plans. For Ferdinand, King of Castile, was at that time fitting out four ships to discover new lands in the west, and His Highness made me one of that company of explorers.
>
> We set sail from the harbor of Cadiz on the 20th of May, 1497, making our way through the Great Gulf of the Ocean. This voyage lasted 18 months, during which we discovered many lands and almost countless islands (inhabited as a general rule), of which our forefathers make absolutely no mention.
>
> I conclude from this that the ancients had not knowledge of their existence. I may be mistaken; but I remember reading somewhere that they believed the sea to be free and uninhabited.... From the following pages, however, your majesty will learn of the marvels I saw.

Adapted from: Martin Walseemuller, Cosmographiae Introductio, trans. Joseph Fischer and Franz von Wieser. Reprinted from U.S. Catholic Historical Society Monograph IV. Permission pending.

Worksheet 3F, AMERICA GETS A NAME (continued)

Exercise:

For each of the following actions, write in either the appropriate cause or effect.

	CAUSE	EFFECT
1.	Martin Waldseemuller wanted to acknowledge Amerigo Vespucci's voyages in a new geography book which he was preparing.	____________________ ____________________ ____________________
2.	Ferdinand gave ships and money to explorers.	____________________ ____________________ ____________________
3.	____________________ ____________________ ____________________	The name America became so widespread that Waldseemuller couldn't make a change.
4.	____________________ ____________________ ____________________	Vespucci concluded that his ancestors had no previous knowledge of "western" lands.

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #4

Themes: Culture, Struggle for Equality

Focus Question: What impact did the Spanish Conquest have on the indigenous people of Mexico?

Background:

The Spanish Conquest of Mexico took place in 1521. In that year, the army of Hernan Cortez and his Indian allies such as the Totonacs fought victoriously against the forces of the Aztec emperor, Moctezuma (Montezuma). Despite the Spaniards' enormous advantages of horses and gunpowder, the Aztecs nearly defeated them. The Spaniards captured the beautiful Aztec capital city, Tenochtitlan, and renamed it Mexico City. The land of the Aztecs was claimed for the Spanish throne.

The Spanish Conquest had a profound effect on the indigenous people of Mexico. Ever since the Revolution of 1910-1920, it has been the policy of the Mexican government to honor equally the Mexican Indian and Spanish heritages and to see the invasion as "neither conquest nor defeat, but the tragic birth of the modern mestizo nation which is the Mexico of today." (A mestizo is a person of mixed American Indian and European blood). Mexican Indians have continued to maintain their own language and religious practices.

Major Ideas:

- Contact between explorers and American Indians was influenced by the differences in their CULTURES, their POLITICAL SYSTEMS, the relative SCARCITY of their resources, and their levels of technological development.

- Anthropologists believe that when two or more CULTURES meet, one or both of them will CHANGE.

Concepts:

- Change
- Culture
- Human Rights
- Power

Performance Objectives: Students will be able to:

- Draw conclusions about the impact on Mexico of the Spanish Conquest from both historical and contemporary literature and art.

- Make inferences about why the Spanish were able to conquer the Aztec empire.

Development:

- Divide the class into four groups. Assign to each group one of the four "reactions" on Worksheet 4A, "Early and Modern Reactions to the Spanish Conquest of Mexico." Instruct each group to follow the directions on their worksheet.

- Have a representative of each group come to the front of the class and (1) read or briefly describe the group's assigned reaction and (2) explain how that reaction suggests the impact of the Spanish Conquest of Mexico. Then have students explain their answers to the following questions:
  - How did the Spanish Conquest of Mexico change the way the Aztecs lived?
  - How does Spain's conquest of Mexico in 1521 continue to influence life in that country today?
  - As an Aztec, how would you have reacted to the Spanish Conquest?
  - How are the four reactions to the conquest similar? How are they different?
  - Are poetry, drawings, paintings, and essays good ways to express people's feelings about an event? Is one form better than another?
  - Most Mexicans today speak the Spanish language, belong to the Catholic religion, which was brought from Spain, and practice a number of Spanish customs. In light of this, do you think that there might be other "reactions" to the Spanish Conquest of Mexico besides the reactions given on the worksheet? Explain.
  - Do you think that a society is ever justified in imposing its culture on another society? Explain.

Follow-up Activities:

- Have students research the Spanish view of the conquest of Mexico. A good source is Bernal Diaz del Castillo's True History of the Conquest of Mexico. Tell students to represent the Spanish point of view in one of the following forms: a poem, a drawing, a painting, or an essay.
- Have some students write narratives, from an Aztec point of view, about the first encounter with the Spaniards. (Remind them that the Aztecs had never seen European clothing, guns, cannons, or horses.) Have the rest of the students describe the first encounter from the Spaniards' point of view. Students can read aloud their descriptions and compare their impressions.
- Have students write a speech such as Moctezuma might have written urging the Aztecs to resist the Spanish invaders.

WORKSHEET 4A

EARLY AND MODERN REACTIONS TO THE SPANISH CONQUEST OF MEXICO

Reaction 1: An Early Reaction

The poem below was composed by an Aztec poet at the time of the conquest. Read it and answer the questions that follow. (Note: Tlatelolco is a province of Mexico).

Flowers and Songs of Sorrow

Nothing but flowers and songs of sorrow
Are left in Mexico and Tlatelolco,
Where once we saw warriors and wisemen.

We know it is true
That we must perish,
For we are mortal men.
You, the Giver of Life,
You have ordained it.

We wander here and there
In our desolate poverty.
We are mortal men.
We have seen bloodshed and pain
Where once we saw beauty and valor.

We are crushed to the ground;
We lie in ruins.
There is nothing but grief and suffering
In Mexico and Tlatelolco,
Where once we saw beauty and valor.

Have you grown weary of your servants?
Are you angry with your servants,
O Giver of Life?

Miguel Leon-Portilla, The Broken Spears; The Aztec Account of the Conquest of Mexico (Boston: Beacon Press, 1962), p. 149.

WORKSHEET 4A, EARLY AND MODERN REACTIONS TO THE SPANISH CONQUEST OF MEXICO (continued)

Exercise:

1. What is the poet writing about?____________________________________

   How can you tell?____________________________________

2. What words does the poet use to show the pain of the Aztec defeat?__________

3. What words does the poet use to describe the Aztec empire before the Spanish came?

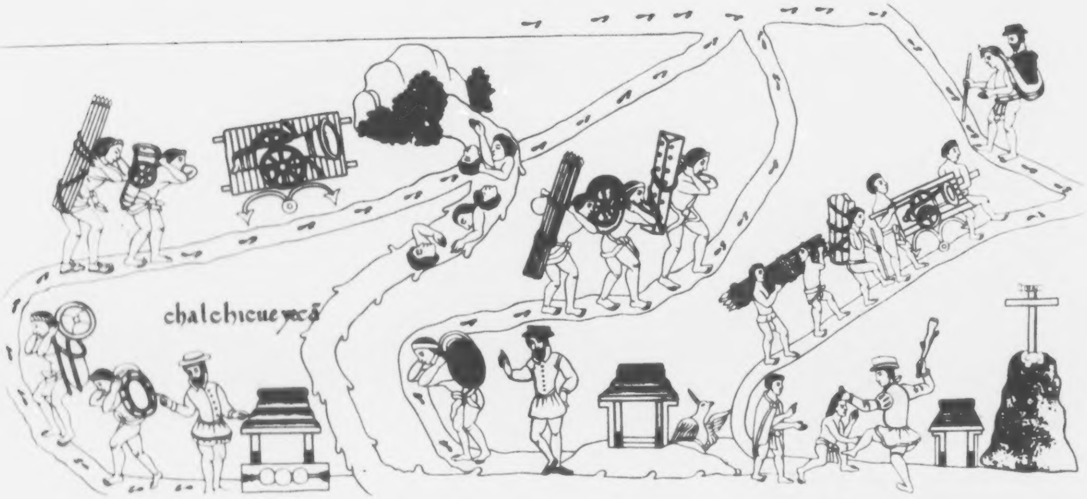
4. How does the poet explain the Aztecs' defeat? ____________________

5. To whom is the poet appealing in the poem?____________________

WORKSHEET 4A, EARLY AND MODERN REACTIONS TO THE SPANISH CONQUEST OF MEXICO (continued)

Reaction 2: An Early Reaction

The picture below was drawn by an Aztec shortly after the Spanish Conquest. Examine it and answer the questions that follow:



Courtesy of Department of Library Services, American Museum of Natural History. Neg. #286844.

Exercise:

1. How can you tell the difference between the Spaniards and the American Indian in this picture?

2. What is happening in Scene 1?

WORKSHEET 4A, EARLY AND MODERN REACTIONS TO THE SPANISH CONQUEST OF MEXICO (continued)

3. What does Scene 2 tell about how the Spaniards conquered the American Indian? ____________________

____

____

4. What does Scene 3 show? ____________________

____

____

5. What does Scene 4 show? ____________________

____

____

6. What does Scene 5 tell about one reason for the Spanish Conquest of Mexico?

____

____

____

7. Why do you think the Aztec drew the events of the Spanish Conquest on a track, or path, marked with arrows? ____________________

____

____

____

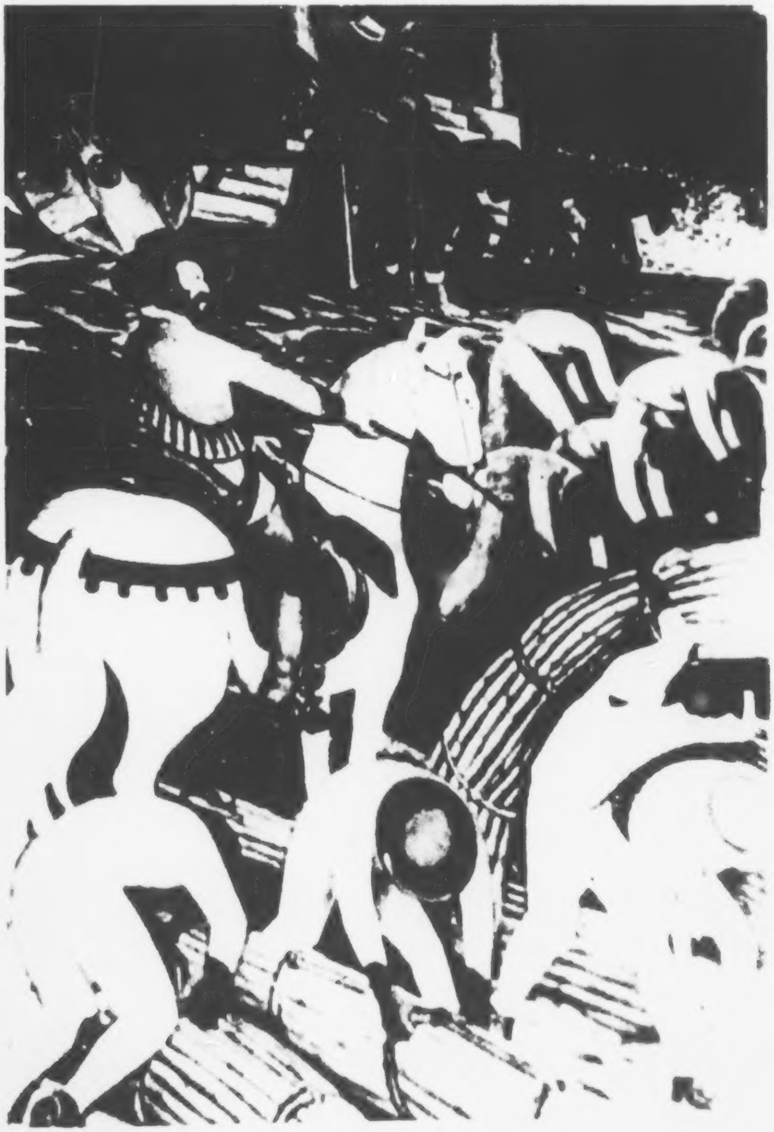
____

____

WORKSHEET 4A, EARLY AND MODERN REACTIONS TO THE SPANISH CONQUEST OF MEXICO (continued)

Reaction 3: A Modern Reaction

The mural below is by a famous twentieth-century Mexican artist named Diego Rivera. Study it and answer the questions that follow:



A Spanish Overseer Directed Indian Laborers on a Sugar Plantation in This Painting by the Modern Muralist Diego Rivera (1886-1957), Mexico City.

Photo from: Museum of Modern Art of Latin America.

WORKSHEET 4A, EARLY AND MODERN REACTIONS TO THE SPANISH CONQUEST OF MEXICO (continued)

Exercise:

1. What does the mural seem to represent?

2. How can you tell what Diego Rivera's emotions about the conquest are?

3. How do you think painting a mural helped Rivera overcome his emotions surrounding the conquest? Do you think art is a good way to deal with sorrow? Why?

WORKSHEET 4A, EARLY AND MODERN REACTIONS TO THE SPANISH CONQUEST OF MEXICO (continued)

Reaction 4: A Modern Reaction

What follows is a translation of an essay written by a young Mexican student only a few years ago. Read it and answer the questions.

A MEXICAN STUDENT'S ESSAY

> If the Spaniards had not conquered us, we would not speak Spanish. We would speak several languages. And if Columbus had gone to India and not to America, we would not be called Indians. When the Spaniards arrived, they told us gold was good for nothing and took it to Europe. Also, since they had horses, our people thought that they were half man and half beast.
>
> We were scared when we saw the first Spaniard on horses. We thought the horses were four-legged monsters, so we moved back and let them pass. Later when we understood that they were not monsters, we began to fight, but we lost our houses and our shops.
>
> So after they won, they left us in misery. Along with the cruelty, they brought about the mestizaje, or mixtures, because we were the bronze race and they were the blonde and white.

Adapted from: Mexico As Seen by Her Children, Robert Goodman, ed. (Washington, D.C.: National Foundation for the Improvement of Education, 1981) p. 52.

Exercise:

1. When the student uses the words we and us, who is he talking about?

___

2. In the student's view, why did the Spanish win?

___

___

3. The student mentions at least two ways that the conquest influences Mexico today. What is one of them?

___

___

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #5

Themes: Contributions, Culture

Focus Question: What impact did the Spanish have on life in their North American colonies?

Background:

Although many people think of the United States as a nation rooted in English customs and background, Spain has played a very significant role in shaping our nation. After all, St. Augustine, Florida, was settled by the Spanish more than a half-century before Jamestown, Virginia, the first English colony. But it is in the American Southwest that the greatest Spanish influence can be seen even today. Once colonial New Spain, later the northernmost provinces of the independent nation of Mexico, this region was taken by the United States in the wake of the Mexican-American War of 1848. Here the Spanish/Mexican influence is most felt in the culture of the area, including the people, the language, architecture, decorative arts, folklore, and cuisine.

Major Ideas:

- The Spanish impact on the culture of the United States is still felt today.
- Colonists attempted to recreate the community patterns they knew in Europe.
- Colonial relationships emphasized strict control over the conquered people.

Concepts:

- Culture
- Human Rights
- Political System

Performance Objectives: Students will be able to

- Describe the political, social, and economic impact that Spainish rule had on life in its North American colonies.
- Evaluate the contributions of Spain/Mexico to the culture of the United States.

Development:

- Distribute Worksheet 5A, "Coping with Oppression." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:
  - What do we learn about the Pueblo Revolt from this worksheet?
  - If you were a Pueblo, how would you have reacted to the actions taken by the Spanish missionaries with regard to your religion?

- What is your reaction to the steps taken by the Pueblo in opposition to the Spanish oppression?

- Did the Pueblo have other alternatives?

- How did Pueblo reaction to Spanish rule change after 1692?

- Which represented a better way of dealing with the Spanish: the violent revolt or the secret resistance?

. Distribute Worksheet 5B, "Life in a Spanish North American Colony." Have several students prepare the parts and perform the skit for the rest of the class. Have the class complete the exercise on the worksheet and explain their answers to the following questions:

  - What does this dialogue tell us about life in the Spanish colonies of North America?

  - What impact (political, economic, and social) did Spainish rule have on life in its colonies?

  - What changes did Spain bring to the region's government?

  - How did the culture of the area change under Spanish rule?

  - Who benefited most from Spanish rule? Who lost?

  - As an American Indian, how would you have greeted the Spanish? Do you think it is justified to judge Spanish rule by our idea of human rights today?

  - How do you explain the Pueblo rebellion of 1680?

  - What do you think was the most important legacy of the Spanish in North America?

. Distribute Worksheet 5C, "Southwest Scrapbook." Have students work in groups of two or three to complete the exercise. Review their work.

. Distribute Worksheet 5D, "Spanish Influence in America." Have students locate on a map the places listed on the worksheet. Have students complete the worksheet and explain their answers to the following questions:

  - What does this worksheet tell us about Spanish influence in America?

  - Why do you think that the places were given these names? What other examples of geographically based place names can you identify?

  - Based on this chart, what values appear to have been important to the people who settled in these places? How can you tell?

  - To what extent does geography give us a clue to the multicultural groups that settled in the United States?

Follow-up Activities:

- Have students compile a list of Spanish words that we use in English. Some examples might include salsa, corral, lariat, rodeo, patio, etc. Students can illustrate the words or make a collage that shows how Spanish influences our language.

- Students may send for brochures or maps of the following United States cities that were built according to the Spanish model. They can then determine which features of the plans are still in use. Students can write to the chambers of commerce of the following cities:

  - San Antonio, Texas
  - Santa Barbara, California
  - St. Augustine, Florida
  - Tucson, Arizona
  - San Diego, California

- Students can research and update the reports on the cities of Santa Fe, New Mexico; St. Augustine, Florida; and San Juan, Puerto Rico. After completing research, students can prepare a report on the economy, culture, and unique characteristics of one of these cities. Students should examine the extent to which these cities have maintained their Spanish tradition and customs.

- Have students list examples of Spanish architecture or influence in their communities. Examples could include patios, Spanish tile roofs, place names, etc.

- Students might design a bulletin board display of Latino influences on the U.S. Southwest. For example, contemporary decorating magazines have recently featured the "Sante Fe" style of home decor. Tex-Mex cuisine is regularly featured in newspapers and magazines.

WORKSHEET 5A

COPING WITH OPPRESSION

Throughout the history of the world, some groups of people have tried to control the lives of others. One such example involves the Spanish, who set up a colony near what is today Santa Fe, New Mexico in 1598, in the midst of an area established by an indigenous people, the Pueblos. In the reading below, Pope, a Pueblo religious leader, describes what happened. But the paragraphs must first be arranged in the proper order. Put the numbers 1, 2, and 3 in the blanks on the left of each paragraph as the paragraphs should appear.

____ We planned for some time, before taking action. All the different groups of our people in the area were united. We learned that someone revealed to the Spanish plans of our attack. So, I moved the date for our attack ahead. When we finally struck, we killed a lot of Spaniards. After many days of fighting, we drove the rest south, away from our lands. We scattered the stones of the Spanish buildings in all directions and stacked the beams for future use.

____ When the Spaniards first took over and attempted to control our lives, our people were very unhappy. Then the missionaries tried to wipe out our religion. These missionaries developed a special prejudice against the use of masks in religious ceremonies and raided the sacred rooms in our communities. The Spaniards took our masks, as well as the other religious objects they could find, and publicly burned them. Some of our leaders, who protested, were hung. We knew we had to take action.

____ After being gone for 12 years, the Spanish returned determined to regain control of our lands, which they did. We tried to fight back, but the Spaniards won in the end. From that point we found a different way of dealing with the Spaniards; we appeared to give in to Spanish control, but the real truth was that we just kept secret all of our thoughts, hiding away to perform our ceremonies. It became important to resist change, to avoid contact with the Spaniards whenever possible. What the Spaniards didn't know didn't offend them.

Adapted from: Clark E. Wassler, Indians of the United States (Garden City, NY: Doubleday & Co., 1966), pp. 49-50; Edward Spicer, History of the Indians of the U.S. (Melbourne, Fla.: Krieger Publishing, 1983), pp. 41-43. Permission pending.

Worksheet 5B

LIFE IN A SPANISH NORTH AMERICAN COLONY

United States History TV, USHTV, is broadcasting "You Are There: Santa Fe, New Mexico in the year 1700." The characters, who will describe life in that time and place, are:

Diego de Varga - Governor of New Mexico
Pope - an American Indian religious leader
Eusebio Kino - a Jesuit missionary
Senora Garcia - a wealthy Creole (person born in America)
USHTV Host

NOTE: The characters of Diego de Varga, Pope, and Eusebio Kino are based on real individuals who played significant roles in New Mexico in the 17th and early 18th centuries.

- -

USH TV Host: Welcome to a discussion of life in the Spanish colony of New Mexico. To all of our guests I ask: "What changes has Spain brought to the lands that once belonged to the Pueblo Indians?"

Governor Varga: Of course, this region has been very much changed by Spanish rule. We unified under the King of Spain all the territories won by our conquistadors! We developed trade between the colonies and we brought with us from Spain our fine customs and traditions!

Senora Garcia: Your Excellency, I agree with you totally. When my grandparents settled in this land, they brought with them the language of Spain. Spanish is spoken today in all the colonies. The very town in which we are having this discussion, Santa Fe, has a Spanish name, as do other towns in the region; such as: Amarillo, San Antonio, Las Vegas, Sacramento, Santa Barbara, and San Diego.

And let us not forget the wonderful Spanish architecture found all over New Spain. For example, look at the layout of our towns. And the missions that have been established in California, Arizona, and here in New Mexico, show the Spanish/Moorish influence, with their columns and walls with curved openings, or arches.

Governor Varga: I am happy that you speak of the missions, Senora. The missions are another aspect of Spanish rule in which we can take pride. At the missions we care for the Indians and teach them the beliefs of our Roman Catholic religion. Now the souls of these people will be saved!

Father Kino: Ah, I am glad you speak of Spanish treatment of the indigenous people. I agree that we Spaniards have done God's work by converting them to Catholicism. But we have treated them brutally. We have enslaved them, forced them to work on our large estates. Thousands of these people, growing crops, have died of disease, starvation, and overwork. The *repartimiento*, originally introduced on the Island of Hispaniola by Columbus, was a system of forced labor which operated as follows: the local indigenous people were randomly seized and distributed to the conquistadores for work in the fields or mines, or else they were sold as slaves. This led to the death of generations of people. Our policy was changed in the 16th century with the introduction of the encomienda system. The suffering of those who were seized can only be likened to that of the Africans who are being enslaved and brought to other parts of the Spanish empire where the American Indian population has been all but wiped out.

Pope: As an American Indian religious leader, I feel I should speak. Just 20 years ago, in 1680, I united for a short time the different American Indian people living in pueblos (villages) and led an uprising. We drove out most of the Spanish living in New Mexico. Twelve years passed before the governor was able to bring Spanish settlers back here. So you see how much we American Indians wanted your Spanish ways! Did you ever stop to consider that we might want to keep our own customs and religion?

Also, I would like to point out that while the Spanish brought their ways (horses, cattle, sugar cane, oranges, wheat, etc.) to the Americas, they adopted many American Indian ways (using adobe bricks; growing maize [corn], beans, potatoes, and squash) as well.

USHTV Host: Thank you all for sharing with us your views on the impact that Spain had on its colonies in North America. Because you all lived in the late 1600s and early 1700s, I would like to add another piece of information for our 20th century audience.

Do you know that the cowboy who is so much a folk hero of the United States, has its origin in Spanish America? A new method of large-scale cattle ranching was begun in Mexico around 1750. Owners let their cattle roam the range, and then gathered them up each year to brand them. American Indian vaqueros, or cowboys, were hired to ride the range and rope the cattle. They wore sombreros and leather belts decorated with silver, and used lariats as their main tool. This way of life gradually spread northward.

So, as you can see, the Spanish had quite an impact on their North American colonies. Much of that impact can still be seen in the American Southwest of 1990.

Worksheet 5B, LIFE IN A SPANISH NORTH AMERICAN COLONY (continued)

Exercise:

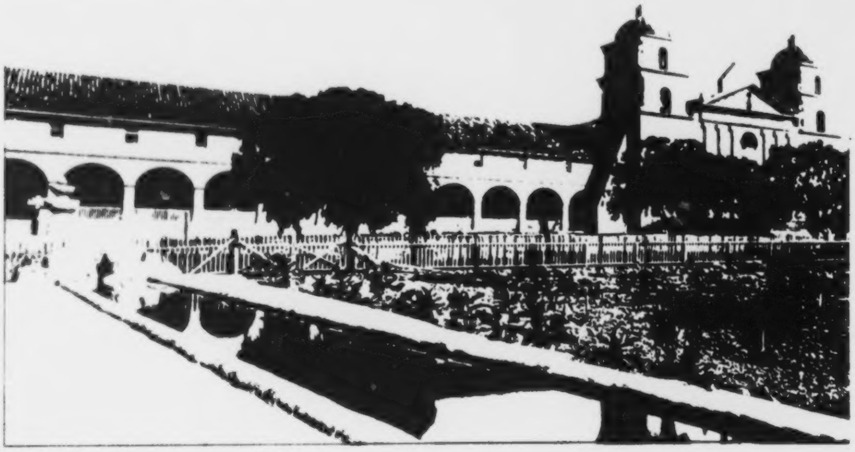
List below some specific political, economic, and social effects of Spanish rule on life in North America.

IMPACT OF SPAIN ON NORTH AMERICA		
POLITICAL EFFECTS	SOCIAL EFFECTS	ECONOMIC EFFECTS

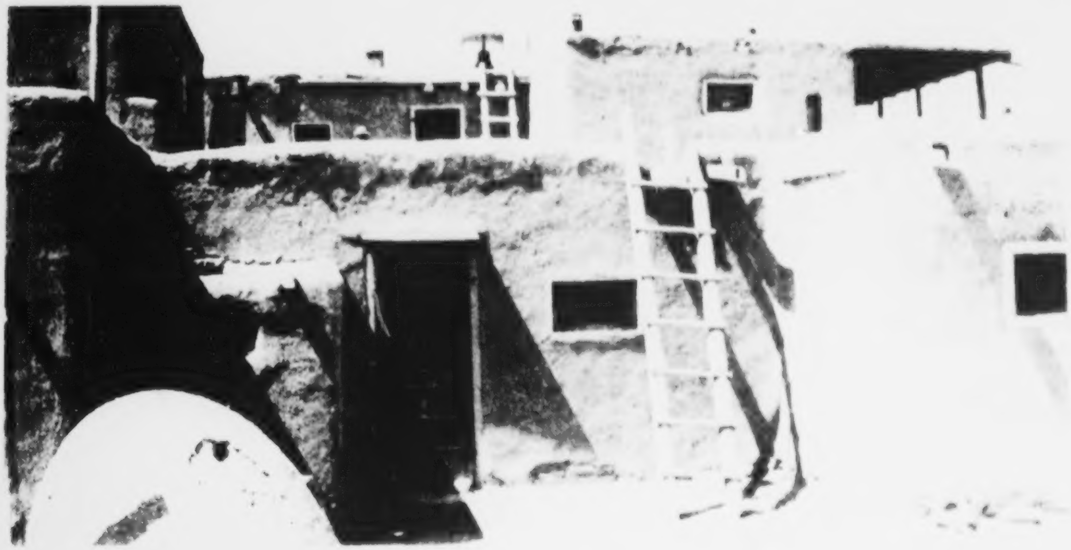
Worksheet 5C

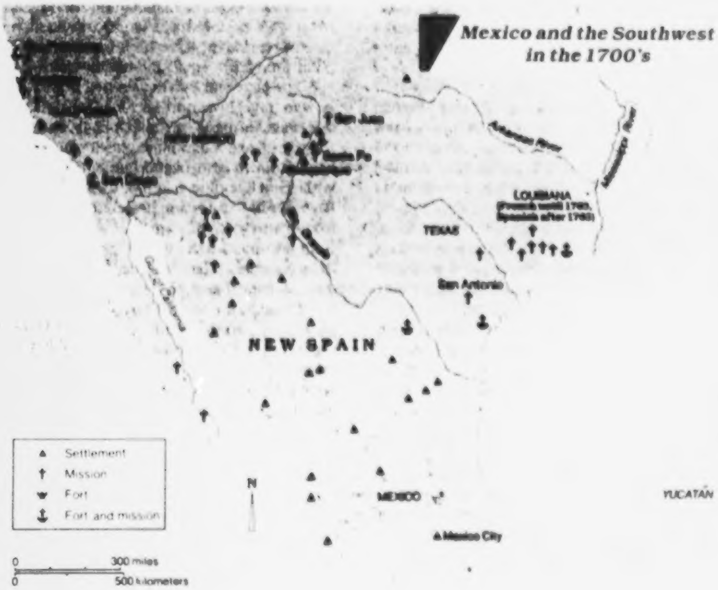
SOUTHWEST SCRAPBOOK

Each of the pictures in this scrapbook of the American Southwest needs a caption. Based on the play you have just read, write a caption of each picture.



Photos from: America: The People and the Dream (New York: Scott Foresman and Co., 1991) p. 60 (top). Hispanics in American History (Englewood Cliffs, N.J.: Globe Book Co., 1989) p. 35 (bottom).




Mexico and the Southwest in the 1700's
San Juan
Santa Fe
LOUISIANA
TEXAS
San Antonio
NEW SPAIN
MEXICO
YUCATÁN
Mexico City
N
Settlement
Mission
Fort
Fort and mission
0
300 miles
0
500 kilometers

Photos from: Hispanics in American History (Englewood Cliffs, N.J.: Globe Book Co., 1989) p. 60 (top). Heritage of Freedom, Vol. 1 (New York: Scribner Educational Publishers, 1986) p. 31 (bottom).

WORKSHEET 5D

SPANISH INFLUENCE IN AMERICA

Exercise:

Examine these Spanish place names and their English meanings. What conclusions can you draw about these places or the people who settled there? Write your conclusions in the spaces provided.

Spanish Place Name	English Meaning	Conclusion
Florida	Full of Flowers	
Montana	Mountain	
Colorado	Red	
Nevada	Covered with Snow	
Rio Grande	Big River	
Amarillo (Texas)	Yellow	
Los Angeles (Calif.)	City of Angels	
Santa Fe (New Mexico)	Holy Faith	

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #6

Theme: Culture/Diversity

Focus Question: How did Spain rule its North American colonies?

Background:

Spanish colonization of North America had a lasting impact. Spain built an empire from California on the Pacific Coast to Florida on the Atlantic. Thus North America became the recipient of Spanish culture, laws, religion, and language. The Empire was built on the principle of mercantilism, which supported the belief that the colony exists for the well-being of the mother country.

By 1574, a number of important Spanish towns and cities existed, including St. Augustine, Florida; San Juan, Puerto Rico; and Santa Fe, New Mexico. Each Spanish colony was characterized by a strict ordinance governing the establishment of cities, a tightly controlled form of government, and the strong influence of the Catholic Church.

In the process of empire building, the Spaniards killed large numbers of American Indians and exploited many others. The Spanish, following the lead of the Portuguese, enslaved a large number of Africans. One notable spokesperson who condemned the enslavement of Indians was the visionary Bartolome de las Casas, who devoted his life to improving the conditions of Indians. Although he later changed his position, Las Casas at first supported the idea of African slavery.

Major Ideas:

- Colonists attempted to recreate the community patterns they knew in Europe.

- Colonial relationships emphasized strict control over the conquered people.

Concepts:

- Culture
- Identity
- Human Rights
- Power

Performance Objectives: Students will be able to:

- Describe the political, social, and economic features of Spanish colonial settlements in North America.

- Analyze the laws regulating the Spanish colonies.

- Draw conclusions about what motivated the Spanish in their approach to colonial government and administration.

Development:

. Divide the class into groups of three. Distribute one copy of worksheet 6A, "Planning a Spanish Colonial Town-1," to each group. Have students review the instructions on the worksheet, then distribute one copy of Worksheet 6B, "Planning a Spanish Colonial Town-2," Worksheet 6C, "Planning a Spanish Colonial Town-3," and Worksheet 6D, "Planning a Spanish Colonial Town-4," to each group, with each student being responsible for following the instructions on one of the worksheets. After the exercise is completed, have students explain their answers to the following questions:

- How would you compare the different designs created by class members?

- Other than the one prepared by your group, which plan do you think is the best? Why?

- In what ways are they similar? In what ways are they different?

- How can you explain why the hospital was located near the church?

- Although other buildings were planned earlier, the shops were built first. Why do you think this was so?

- Why do you think the Spanish were so concerned with the design of colonial towns?

- Do you think it was a good idea that all towns were to be designed alike? Why?

- Should the United States follow a similar plan for new towns established today? Explain.

. Distribute Worksheet 6E, "A New Mexican Town." Have students explain their answers to the following questions:

- What do you see in this picture?

- In what ways is this town designed according to King Phillip's rules?

- Do you think this is a good plan for a town? Explain.

- From this picture and from King Phillip's rules, what conclusions can you draw about the value the Spanish government placed on architectural beauty, health, order and religion?

. Distribute Worksheet 6F, "Laws Regulating the Colonies." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What do these regulations tell about the way New Spain was ruled?

- What do these regulations tell us about Spain?

- Why were these rules made? What do these rules tell us about the way Spaniards view the indigenous people? How did they support Spanish interests?

  - If you were king, would you have changed any of these rules? Explain.

- Tell students about mercantilism and how European nations believed this policy would add to their wealth and there empire.

  - How can you explain why colonists were not permitted to trade with countries other than Spain?

  - Do you think rules like these contributed to the success of the Spanish empire or to its ultimate collapse? Explain.

- Distribute Worksheet 6G, "Reports on the Spanish Colonies." Have students explain their answers to the following questions:

  - What do you learn about these Spanish colonies from this worksheet?

  - How would you compare conditions in St. Augustine, Puerto Rico, and Santa Fe, New Mexico?

  - How did the Spanish introduce their culture? To what extent did both Spanish and Native American cultures change as a result of contact?

  - How can you explain the differences in the conditions existing in the colonies?

  - What problems do these reports indicate existed in New Spain?

  - Which of these was the most serious? Why?

  - As the Spanish ruler, what steps would you take in response to these reports?

  - If you were living in San Juan in 1755, how would you have answered the Spanish official Alejandro O'Reilly? Were the people living in San Juan justified in trading with countries other than Spain? Explain. Why would colonies try to circumvent the mercantile system? Is it fair for the Spanish to forbid colonists to produce their own goods? Explain.

- Distribute Worksheet 6H, "Announcement of Encomienda." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

  - What is this message about?

  - According to Ferdinand and Isabella, what is the purpose of the encomienda system?

  - According to this message, how would the encomienda system affect Native Americans?

  - If you were a member of the Native American groups referred to in this message, how would you have reacted to the encomienda system?

  - To what degree do you think that Native Americans were justified in believing that the encomienda system was not in their best interests?

- Distribute Worksheet 6I, "Encomienda." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:
  - What is this document about?
  - What does this document tell us about the encomienda system?
  - According to this document, what are the benefits for the holder of the encomienda?
  - According to this document, what are the duties of the holders of the encomienda?
  - Do you think that the encomienda served the benefits of the Spanish in the long run?
- Distribute Worksheet 6J, "Bartolome de las Casas." Have students complete the worksheet and explain their answers to the following questions:
  - What does this excerpt tell us about the Spanish treatment of the Indians in North America?
  - How did Las Casas feel about the treatment of Indians? Why?
  - What conditions did he consider to be particularly inhumane? Why?
  - If you had read this account in the 16th century, how would you have reacted? Explain.
  - How could writing an account like this bring about change?
  - Why could missionaries like Bartolome de las Casas be considered as early advocates for human rights?
- Distribute Worksheet 6K, "A Taino Reaction." Have students complete the worksheet, then have them explain their answers to the following questions:
  - What does this poem tell us about the Taino reaction to the Spanish conquest?
  - How did the Spanish treat the Taino (Boriquenos)?
  - Why are the Taino angry? How justified is their revolt? Explain.
  - How effectively does poetry communicate the feelings of the people?

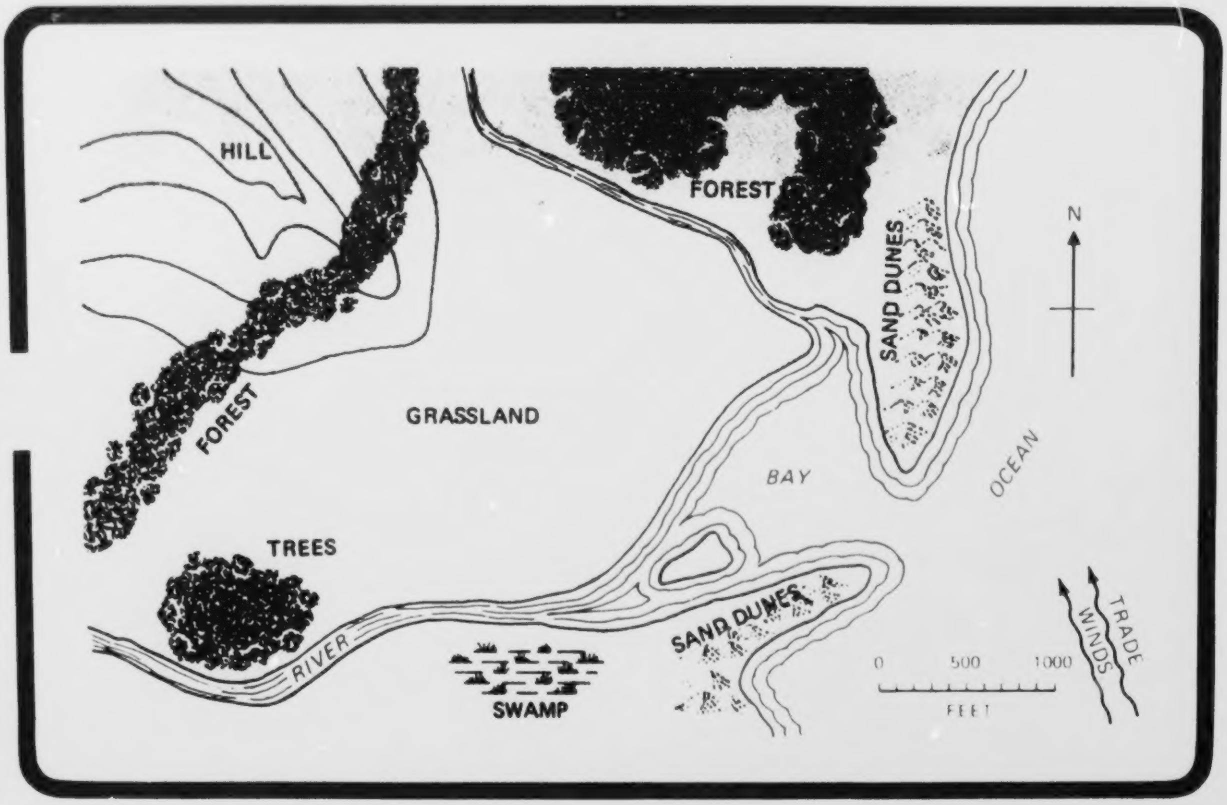
Follow-up Activities:

- Have students research the life and work of contemporary human rights advocates.
- Have students write an editorial supporting Las Casas' point of view.

Worksheet 6A

PLANNING A SPANISH COLONIAL TOWN - 1

In 1573, King Phillip II of Spain issued a list of rules that had to be followed in the building of towns in all the Spanish colonies in the Americas. Most towns and cities in Spain, at the time, were laid out the same way. Assume you are the leader of a town which will be developed at some location represented on the map below. Read the rules on the following pages for setting up your town. Using a pencil with an eraser, sketch the buildings on the map, placing your town by the seacoast, near where you landed.


HILL
FOREST
FOREST
GRASSLAND
SAND DUNES
N
BAY
OCEAN
TREES
SAND DUNES
RIVER
SWAMP
0
500
1000
FEET
TRADE WINDS

Matthew Brady, Ideas and Action in American History (Englewood Cliffs, N.J.: Prentice-Hall, 1977) p. 18. Permission pending.

Worksheet 6B

PLANNING A SPANISH COLONIAL TOWN - 2

Study the following rules for planning new towns, issued by King Phillip of Spain, before you begin laying out your design.

ROYAL ORDINANCES CONCERNING NEW TOWNS

San Lorenzo, July 3, 1573

110

The plaza (an open area, usually paved, surrounded by buildings), streets, and building lots must be laid out exactly, beginning with the main plaza.

111

The town must be located on ground that is not low or swampy. There must be land for farming and pasture, fuel and wood for buildings, fresh water, and a native people nearby. If the site is on the coast, the town should be a port, but do not have the sea to the south or to the west. Lagoons or swamps in which are found poisonous animals or diseased air and water should not be nearby.

112

If the town is on the seacoast, the main plaza should be at the ship landing place. If the town lies inland, the plaza should be in the middle of the town. The plaza must be a rectangle, with the long side equal to one and one-half times the width. This is the best shape for fiestas.

114

Four main streets must run from the plaza, one starting from the middle of each side. At each corner of the plaza, two streets should begin, and should line up with the sides of the plaza.

Now choose a place and size for your plaza. Draw it on the map and lay out the streets for the town.

Adapted from: "Ordinances Concerning the Laying Out of New Towns," Zelia Nuttall, trans. Hispanic-American Historical Review, Vol., 4, No. 4, Nov. 1921 (Durham, NC: Duke University Press).

Worksheet 6C

PLANNING A SPANISH COLONIAL TOWN - 3

Study the ordinances below before you add to your plan.

119

If the town is on the coast, the first cathedral [a large church run by a Roman Catholic Bishop] must be built facing the plaza, so it can be seen when arriving by sea. This building should also serve as a means of defense for the port.

121

The next building lots to be chosen must be for a house for the royal council, a customs house and an arsenal (a place where weapons are stored). These must be near the cathedral and port.

The hospital for the poor and those sick with non-contagious diseases must be built near the church buildings. The hospital for those sick with contagious diseases must be built so the wind will not blow from it toward the rest of the town.

122

The building lots for slaughterhouses, fisheries, tanneries, and other things which cause pollution must be placed so waste is not a problem.

Now add the buildings described in the rules above.

Worksheet 6D

PLANNING A SPANISH COLONIAL TOWN - 4

Study the ordinances below before you add to your plan.

126

Building lots around the plaza must not be used for family houses. The buildings facing the plaza will be the cathedral, other buildings the church may need, buildings used for the King's business, and shops.

The first buildings to be built facing the plaza will be the shops. All the settlers must help build these shops.

127

The other building lots near the plaza will be given to the settlers by a lottery. The lots farther away from the plaza will be kept for later settlers, and for other buildings the town might need.

128

As soon as possible, all settlers must make a wall or ditch around the town.

129

An open pasture field must be prepared near the town. The pasture must be large so there will always be plenty of room for the people to go for recreation and room for the cattle to be pastured without danger.

134

The settlers must try as much as possible to have the building all of one form so that the town will be more beautiful.

Now add to your town plan the buildings suggested in the ordinances above.

Worksheet 6E

A NEW MEXICAN TOWN

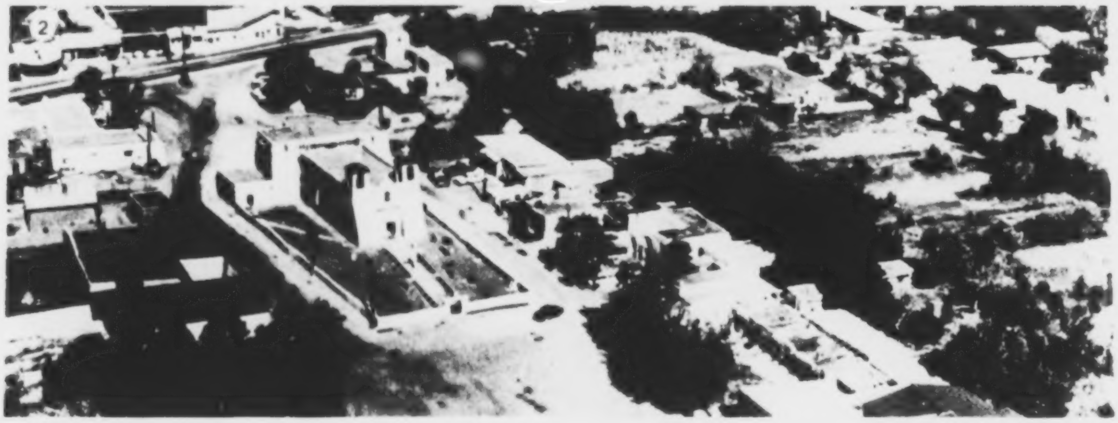


Photo from: Matthew Brady, Ideas and Action in American History (Englewood Cliffs, N.J.: Prentice-Hall, 1977), p. 19. Permission pending.

Worksheet 6F

LAWS REGULATING THE COLONIES

The Spanish colonies were divided into large areas called vice royalties, under the control of a viceroy appointed by the king. All Spanish colonies operated under similar rules to those appearing below. After reading these regulations, write an editorial at the bottom of the page giving your reaction.

ALL CITIZENS OF NEW SPAIN BE ADVISED

- This province of New Spain shall be ruled by the King's Viceroy:
  - The Viceroy shall carry out all laws enacted by the Council of the Indies in Spain.
  - The Viceroy shall collect taxes.
  - The Viceroy shall be charged with caring for all government funds.
  - The Viceroy shall be responsible for the welfare of the Native people, who must be treated in a humane manner.
- Businesses shall be guided by the following rules:
  - All farming and mining operations shall receive the support of the government.
  - The production of any goods which would compete with Spanish goods in the world markets shall be prohibited.
  - All colonists are permitted to trade only with our mother country, Spain.
- Religion:
  - All Spanish colonies shall be guided by the rules of the Roman Catholic Church.
- Immigration:
  - Only Spanish Roman Catholics shall be allowed to go to the Spanish colonies in New Spain. [Note that this policy is a reaction to Spain's struggle with the Moors, who followed the Muslim religion.]

Matthew Brady, Ideas and Action in American History (Englewood Cliffs, N.J.: Prentice Hall, 1977), pp. 20-22.

EDITORIAL

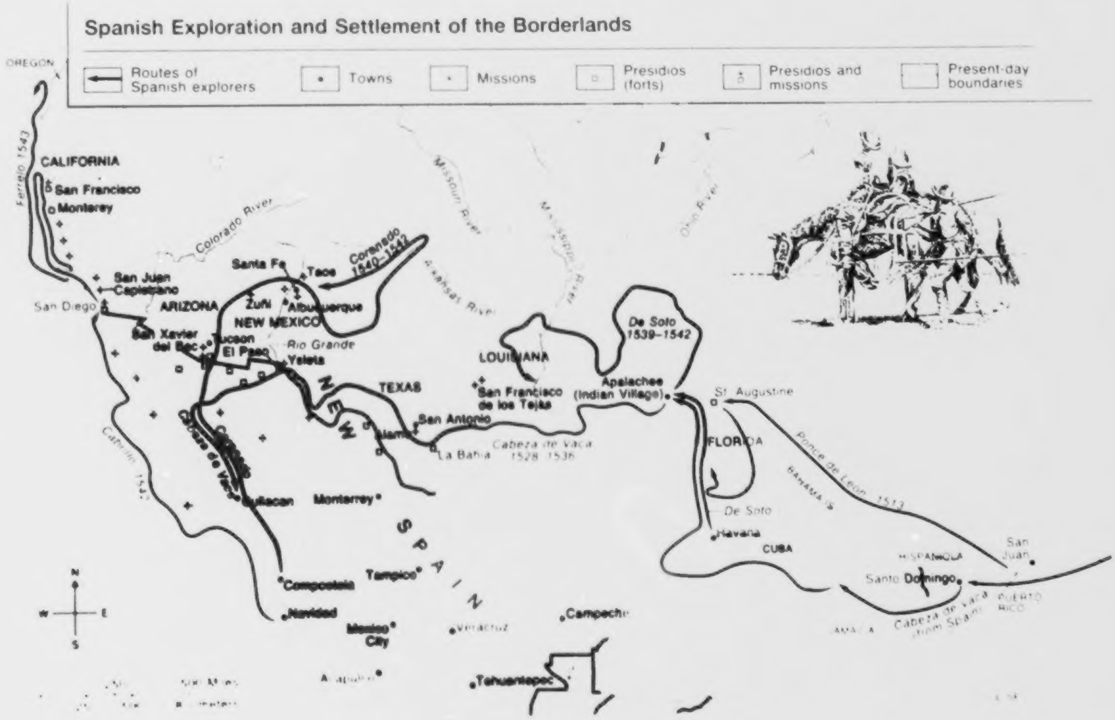
Headline: ____

____

Worksheet 6G

REPORT ON THE SPANISH COLONIES

Reports from the colonies, such as the following, kept the Spanish rulers aware of existing conditions in their North American Empire.



Spanish Exploration and Settlement of the Borderlands

Routes of Spanish explorers
Towns
Missions
Presidios (forts)
Presidios and missions
Present-day boundaries
OREGON
Ferrelo 1543
CALIFORNIA
San Francisco
Monterey
Colorado River
Missouri River
Mississippi River
Ohio River
Arkansas River
Santa Fe
Taos
Coronado 1540–1542
San Juan Capistrano
San Diego
ARIZONA
Zuñi
Albuquerque
NEW MEXICO
San Xavier del Bac
Tucson
El Paso
Rio Grande
Ysleta
LOUISIANA
De Soto 1539–1542
TEXAS
San Francisco de los Tejas
Apalachee (Indian Village)
St. Augustine
San Antonio
La Bahia
Cabeza de Vaca 1528–1536
FLORIDA
Ponce de León 1513
BAHAMA IS.
De Soto
Havana
CUBA
HISPANIOLA
Santo Domingo
San Juan
PUERTO RICO
Cabeza de Vaca (from Spain)
Cabrillo 1542
Culiacan
Monterrey
NEW SPAIN
Tampico
Compostela
Navidad
Mexico City
Veracruz
Campeche
Acapulco
Tehuantepec
N
W
E
S

1679: Santa Fe

This colony is a mix of Indian and our own Spanish culture. A combination of corn and oil is part of people's diets, adobe and silver are found in their houses and people pray to Jesus and to earthen gods. The native people have taught us a number of important skills, such as fishing with long fishing nets of yucca fiber.

Mountains in the north overlook a plaza surrounded on three sides by houses. To the north stands the Palace of the Governors, containing offices, a church, living quarters, prison, and stables. Fields, with crops planted, stretch on all sides.

Our friars are devoted to making Christians of the native people. The friars have brought their ornamented vestments, silver cups, golden crucifixes, and candlesticks. To this, the Indian people have brought their own spiritual beliefs. Many have shown devotion to to the figures of Jesus, the Saints, and the Madonna. They have learned to sing hymns, to pray, and to participate in Mass.

1769: St. Augustine

The site of St. Augustine, one of our first outposts in North America, is not a happy one. The soil is not fertile. The only way St. Augustine survives is through the situado (government grant of money). Most of last year's money was spent on cowhide, shackles, blacksmith bellows, tools, copper pots, axes, machetes, fine china, sulfur, grinding stones, bullets, hoes, rakes, and seeds.

Although the land is not fertile, many of the people here are farmers or ranchers. Cattle freely roam the plains.

A number of the Augustinians have gained wealth and fame by pirating. They rob our rival England's ships.

As in Spain, the church is the center of life here. Convents and monasteries continue to be built. Religious festivals are celebrated here with as much grandeur as the people can afford.

1755: Report of Field Marshall Alejandro O'Reilly, San Juan

We are eagerly waiting to reap the wealth from the colony of Puerto Rico. There are rivers full of fish; plenty of rain; a rich harvest of corn, rice, tobacco and other foods; and its sugar is the thickest, juiciest, and sweetest in North America. The cotton and indigo are of the highest quality.

However, I believe the people are too independent. They have survived on their own for many years. Some raise cattle, others harvest their crops. They show no interest in producing goods for export to enrich the crown.

Because we have not developed industries on the island, the people engage in open smuggling with foreign ships, which drop anchor at any port. Tobacco, wood and foodstuffs are traded for various items needed by the people.

Adapted from: Kal Waggenheim, The Puerto Ricans (New York: Praeger Publishers, 1973), pp. 29-33. Map (previous page) from: America: The People and the Dream (Glenview, IL: Scott, Foresman and Co., 1991), p. 53. Permission pending.

Worksheet 6H

ANNOUNCEMENT OF ENCOMIENDA

The Spanish Crown knew it was necessary to find a means of procuring cheap labor to work the mines and fields being established in their colonies. At first, the Spanish introduced the repartimiento -- a system by which the local people would be taken and distributed randomly to the conquistadors for work, or else sold as slaves. As a result of the repartimiento, generations of the indigenous people died, thus decimating the labor supply. The encomienda system was developed to replace the repartimiento. King Ferdinand and Queen Isabella sent the message below to the governor of Hispaniola in 1503.

> In the instruction given to Nicholas de Ovando when he went to the islands [of the Caribbean], we decreed that the Indian inhabitants are free people. We now are informed that, because of the liberty these Indians enjoy, they avoid contact with the Spaniards to such an extent that they will not even work for wages. Instead, they wander about idle and are not even available to Christians for conversion to the Holy Catholic Faith.
>
> Our desire is that the Christians not lack people to work their holdings and to take out what gold there is. It also is our desire that the Indians be converted. All this can be better done by having the Indians live in community with the Christians, because they then will help each other cultivate and settle the island, take out the gold, and bring profit to Spain. Therefore, we command you, our governor, to compel the Indians to associate with the Christians. The Indians should work on the Christians' buildings, mine the gold, till the fields, and produce food for the Christians. This the Indians shall perform as free people, which they are, and not as slaves. Also, see to it that the Indians are well treated, with those who become Christians better treated than the others. Do not consent or allow any person to do them any harm or oppress them.

Adapted from: Benjamin Keen, ed., Readings in Latin American Civilization, 1492 to the Present (Boston: Houghton Mifflin, 1955). Permission pending.

Exercise:

Assume you are a member of the Indian group referred to above. Write an editorial giving your reaction to the message above.

Worksheet 6I

AN ENCOMIENDA

After reading the document below, outline the benefits and duties of the holders of the encomienda.

> I, Rodrigo de Albuquerque, distributor of the chiefs and Indians of this island of Hispaniola, by virtue of the royal powers I possess for distributing these chiefs, Indians, and household workers in encomienda now put into your hands, Nuno de Guzman, the Indian chief Andres Raibona, with 38 persons of service, including 22 men and 16 women.
>
> I put them into your hands so that you may be served by them in your haciendas, mines, and farms, as their highnesses have ordered. This is to be done in conformity with their highnesses' ordinances, which are to be fulfilled absolutely. These people are granted to you for your life and for the life of one heir, whether son or daughter. They also are granted with the understanding that if you do not obey the said ordinances, these Indians will be taken from you. The burden of conscience will rest on you and not on their highnesses.

The Spanish Tradition in America, Charles Gibson, ed. (New York: Harper & Row, 1968). Copyright 1968 by Charles Gibson. Permission pending.

Benefits for the Holder of the Encomienda	Duties of the Holder of the Encomienda

Worksheet 6J

BARTOLOME DE LAS CASAS

Although enslavement and exploitation of Indians occurred as a result of Spanish conquest, the friar Bartolome de las Casas spoke out against this harsh treatment. After reading this excerpt, complete the exercise that follows.

> At first the Indians were forced to stay six months away at work. Later, the time was extended to eight months, which was called a shift. At the end of a shift, the Indians brought all the gold for minting. The king's part was subtracted, and the rest went to individuals. For years, however, no Indian workers kept a single peso, because they owed it all to the merchants and other creditors. Payment for the anguish and torments endured by the Indians who mined that infernal gold was made entirely by God, and no one prospered.
>
> Of the Indians who worked in the mines, a bare 10 percent survived their shift to start the journey home. Many Spaniards had no hesitation about making the Indians work on Sundays and holidays, if not in the mines then on minor tasks, such as building and repairing houses, carrying firewood, and so on. The Spaniards fed them cassava [bread made from starch from the root of the cassava plant], which is adequate nutrition only when supplemented with meat, fish, or other substantial food.
>
> The minero [the Spaniard who supervised the mine] killed a pig once a week. But he kept more than half for himself and had the leftover divided and cooked daily for thirty or forty Indians. This came to a bite of meat the size of a walnut per individual. This ration applied only to mine workers; others never tasted meat and sustained themselves exclusively on cassava and other roots.
>
> I believe this clearly demonstrates that the Indians were totally deprived of their freedom and were put in the harshest, fiercest, most horrible servitude and captivity, which cannot be understood by someone who has not seen it. Even beasts enjoy more freedom when they are allowed to graze in the fields. But our Spaniards gave no such opportunity to the Indians and truly considered them perpetual slaves.
>
> When the Indians were allowed to go home, they often found it deserted. They often had no other choice than to go out into the woods to find food. When they fell ill, which was often because they are a delicate people unaccustomed to such work, the Spaniards did not believe them. They pitilessly called them lazy dogs and kicked and beat them. When illness was apparent, the Spaniards sent the Indians

> home as useless. I sometimes came upon dead bodies on my way and upon others who were gasping and moaning in their death agony, repeating, "Hungry, hungry."
>
> This was the freedom, the good treatment, and the Christianity that Indians received.

History of the Indies by Bartolome de Las Casas, Andree Collard, trans. and ed. Copyright 1971 by Andree Collard. Reprinted by permission of Harper & Row, Publishers, Inc.

Exercise:

Bartolome de las Casas was an early advocate for human rights. For each of the following human rights violations listed below, indicate a possible solution that de las Casas might have suggested.

HUMAN RIGHTS VIOLATION	POSSIBLE SOLUTION
1. No time off from work.	________________________________ ________________________________ ________________________________
2. Lack of medical attention.	________________________________ ________________________________ ________________________________
3. Inadequate diet, close to starvation.	________________________________ ________________________________ ________________________________

Worksheet 6K

A TAINO REACTION

Juan de Castellanos, in his poem "Revolt of the Boriquenos" (1508), recounts the stories that have been told to him by his grandfathers. In this excerpt, he relates why the Tainos should revolt against Spanish rule.

Revolt of the Boriquenos

While suffering such evils night and day,
We serve these foreigners in our land of birth;
And this our only freedom is: we may
Work their mines and till for them the earth.
Our fields, our plains, our coastlands -- and it is they
Who possess all, and leave us to our dearth,
Here in the land that always was our own,
Where we were born and wherein we have grown.

Exercise:

Summarize the feelings expressed in the stanza of the poem in the space below:

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #7

Themes: Contributions, Culture/Diversity

Focus Question: How did American Indians come into contact with the settlers from France and England?

Background:

European explorers relied heavily on the American Indians in developing settlements in North America. The Frenchman Jacques Cartier, who played a major role in the development of the Canadian cities of Quebec and Montreal, adapted many aspects of American Indian culture and introduced them to Europeans. For example, it was Cartier who first brought corn to Europe around the year 1540. Later, American Indians such as Powhatan in Jamestown, Virginia (1607); Somerset in Plymouth, Massachusetts (1620); and the Illinois people provided the assistance that made the difference between life and death for the European settlers. During these decades, full-fledged wars erupted twice between colonists and a confederation of tribes.

Major Ideas:

- Relationships between explorers and American Indians were influenced by the differences in their CULTURES, their POLITICAL SYSTEMS, the relative SCARCITY of their resources, and the TECHNOLOGY available to each group.
- Anthropologists believe that when two or more CULTURES meet, one or both of them will CHANGE.

Performance Objectives: Students will be able to:

- Describe the role that American Indians played in the European exploration of Canada.
- Analyze the impact of American Indian cultural diffusion on European explorers of Canada.

Concepts:

- Culture
- Diversity
- Interdependence

Development:

- Distribute Worksheet 7A, "Cartier Learns More About the American Indians." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:
  - What do we learn about the Algonquin of Hochelaga from this account?
  - How does this account give evidence of the fact that American Indians believe in treating all people as brothers or sisters?
  - What do we learn about Cartier from this account?

- Why did Cartier put on his nicest clothes for the visit to houses of the Algonquin?

- Roleplay the conversation between Cartier and the Algonquin as they are walking through the town of Hochelaga.

- Why did Cartier take so much time to describe how the American Indians made cornbread?

- It was Cartier who first brought corn to Europe as a result of his meeting with the Algonquin. Why is this considered so important?

. Distribute Worksheet 7B, "Powhatan and John Smith." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

  - What does this letter say?

  - What conclusions can you draw from this letter about the relationship between John Smith and Powhatan?

  - Based on this letter, how would you describe Powhatan's feelings? What else do you learn about Powhatan and his people?

  - Why might Powhatan consider Smith to be an invader? Do you agree? Explain.

. Roleplay a conversation between Powhatan and Smith after Smith received this letter.

  - How can you explain why someone like John Smith would attack Powhatan's people?

  - If you were Powhatan, which of these alternatives would you have followed? Explain.

  - To what extent does Powhatan's letter highlight the contrast between Native American and European values?

  - Pretend you are King James I of England (ruler over John Smith); write to Smith, giving your reaction to Powhatan's letter.

. Distribute Worksheet 7C, "American Indians and Pilgrims." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions.

  - What happened in this diary account?

  - Based on this diary account, how did the Pilgrims view the American Indians?

  - How can you explain the Pilgrims' being alarmed when Samoset first came to their village?

  - What conclusions can you draw about the American Indians described in this diary account?

  - What conclusions can you draw about the Pilgrims from this account?
  - What is your reaction to the treaty signed between the Massachusetts and the Pilgrims? Was the treaty fair? How would you have changed it to make it fair?

- Distribute Worksheet 7D, "Father Marquette and Joliet Meet the Illinois." Select roles for students and have them perform the play. Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:
  - What do we learn from this play?
  - What does this play tell us about the Illinois?
  - Describe the attitude of the Illinois to the visit by Marquette and Joliet?
  - How do the Illinois express their feelings?
  - If you were with Marquette and Joliet, what would you have remembered about your visit to the Illinois village?

Follow-up Activities:

- Students can research American food plants such as pumpkin, tapioca, peanuts, cranberry, pineapple, chili peppers, corn, potatoes, squash, and wild rice. Then have them prepare charts illustrating these products and their uses today. Alternatively, students might compile a recipe book that incorporates these food ingredients.

Worksheet 7A

CARTIER LEARNS MORE ABOUT THE NATIVE AMERICANS

During the 16th century, a French explorer, Jacques Cartier, visited the site that would later become Montreal in Canada. The account below describes Cartier's visit to Mount Royal (Montreal) and the assistance provided to him by the Algonquin who lived near the city of Hochelaga.

Exercise:

The three paragraphs below are out of order. Read each of the paragraphs, and in the space to the left write 1 next to the paragraph that should come first, 2 next to the paragraph that should follow, and 3 next to the paragraph that should be last.

_____ There are, in the town of Hochelaga, about 50 houses about 50 paces long and 12 or 15 broad. They are built all of wood, covered over with the bark of the wood as broad as any board, very finely and cunningly jointed together. Within the houses, there are many rooms, lodgings, and chambers. In the middle of every one there is a great court, where they make their fire. In the attics they keep their corn to make their bread. They call it Carraconny. They have hollow pieces of wood and on them, with wood mallets, they beat their corn to powder. Then they make paste of it, and of the paste, cakes. Then they lay them on a broad and hot stone, and cover it with hot stones. And so they bake their bread instead of in ovens.

_____ The three men directed us about the countryside for some time. Finally, we began to find large fields full of such corn as the country can yield. In the midst of those fields is the city of Hochelaga, placed near a great mountain. The mountain is tilled round about, very fertile. We named it Mount Royal. The city of Hochelaga is round, surrounded by timber.

_____ The next day very early in the morning, our captain put on his nicest clothes. We were going to see the town of those people. We took with us three men of Hochelaga to bring us to the place.

Adapted from: Richard Hakluyt, The Third and Last Volume of the Voyages, Navigations, Traffiques and Discoveries of the English Nation, 1600. (New York: AMS Press, 1965).

POWHATAN AND JOHN SMITH

Many American Indian people occupied the area near Jamestown in 1607, when the English established their first American colony. The settlers in Jamestown probably would not have survived were it not for two men, Powhatan, an American Indian Chieftain in the area, who supplied the colony with corn and other vital foods; and John Smith, the leader of the Colony who forced many of the reluctant Englishmen into working. Despite Powhatan's generosity, Smith treated the American Indian with contempt and raided Powhatan's villages to take corn and other produce by force. As a result, Powhatan wrote the letter below:

> Dear Captain Smith,
>
> I have grown old and will soon die. Leadership must pass in order, to my brothers, Opitchapan, Opekankanough, and Catataugh, and then to my two sisters and their two daughters. I wish that your love for us might not be less than ours for you.
>
> Why should you take from us by force what you can have by love? Why should you destroy us, who have provided you with food? What can you get by war? We can hide our provisions and fly into the woods. Then you would starve because you have wronged your friends.
>
> What is the cause of your jealousy? You see us unarmed. We are willing to supply your wants, if only you come in a friendly manner, not with swords and guns as if you were invading an enemy.
>
> Why must my people be constantly on guard, so that if a twig breaks all would cry out, "Here comes Captain Smith." In such a miserable manner might I end my life. But, Captain Smith, this might soon be your fate too, because of your rashness and thoughtless actions. I therefore urge you to confer peaceably with us. Above all, I insist that guns and swords, the cause of all our jealousy and uneasiness, be removed and sent away.

Adapted from: Samuel G. Drake, Biography and History of the Indians of North America, 11th ed. (Boston: O.L. Perkins, 1841).

Worksheet 7B, POWHATAN AND JOHN SMITH (continued)

Exercise:

According to the letter, Powhatan had a number of alternatives he could follow in response to the raids of John Smith's frontiersmen. The alternatives are listed below in the left-hand column. For each alternative, indicate what would have been the effect on Powhatan's people. Indicate in the space provided what you think Powhatan should have done and why.

ALTERNATIVE	EFFECT ON POWHATAN'S PEOPLE
1. Do nothing	
2. Move to some other territory	
3. Fight back	
4. Other(s)	
My decision (and reasons)	

Worksheet 7C

AMERICAN INDIANS AND PILGRIMS

The diary account below, prepared by William Bradford, governor of the Plymouth colony, describes an agreement reached between the Massachusetts and the Pilgrims. In the space to the left of each of the five points of the agreement, indicate whether or not you believe it was fair. For each point you believe was unfair, rewrite that point.

Friday, March 16, 1622

There presented himself a native, Samoset, which caused an alarm. He very boldly came alone.

He greeted us in English and said how welcome we are. Later, Samoset told us he learned some English from the Englishmen that came to fish along the coast.

Samoset was a man free in speech, so far as he could express his mind. We questioned him of many things. He told us his people have ill feelings towards the English because of Hunt, a master of ship, who tricked the people and carried 20 away and sold them for slaves.

Thursday, March 22

About noon we met again about our public business. We had been together for less than an hour when Samoset appeared, this time with Squanto. Squanto, who was one of the 20 captives carried away by Hunt, had been in England and could speak a little English. They brought with them a few skins to trade and some red herrings newly taken and dried. After an hour their King came. Then we made a treaty of peace, which was:

FAIR	UNFAIR	
		1. That neither he nor his people should do harm to any of us.
		2. If any of his did hurt to any of us, he should send the offender that we might punish him.
		3. If any did unjustly war against him, we would aid him; if any did war against us, he should aid us.
		4. He should go to his neighbors to tell them of this agreement, that they might not wrong us, but might be likewise included in the condition of peace.

FAIR	UNFAIR

5. That when their men came to us, they should leave their bows and arrows behind them, as we should do our muskets when we came to them.

After all was done, the Governor led him to the brook, and they embraced each other and he left.

Adapted from: William Bradford and Edward Winslow, *A Relation or Journal of the Beginnings and Proceedings of the English Plantation at Plymouth in New England by Certain English Adventurers, 1622*.

Worksheet 7D

FATHER MARQUETTE AND JOLIET MEET THE ILLINOIS

On June 25, 1673, while exploring the area around the Mississippi River, Father Jacques Marquette and Louis Joliet came across an American Indian people, the Illinois. The play below describes what happened. Your teacher will select students to play the following roles: M - Marquette, J - Joliet, I #1 - Illinois #1, I #2 - Illinois #2, S - Sachem.

Scene I: At the site of an Illinois village.

M: See these footprints on the waterside and the path leading to the beautiful prairie?

J: Yes, they must be leading to the village of the Illinois...Wait, I can hear their voices.

M: Look, Joliet, there's the village. Let us announce ourselves. I am Father Marquette and this is my friend Louis Joliet.

I #1: Welcome to our village, please enter this cabin where the old man is standing.

J: Look at the old man outside the cabin. What an unusual way to stand, naked with his hands stretched out and raised towards the sun as if he wished to screen himself from the sun's rays, but the rays pass through his fingers anyway.

M: I have heard, this is the usual ceremony for greeting strangers. Wait...he wants to talk to us.

I #2: How beautiful is the sun, O Frenchmen, when you come to visit us. All our town awaits us, and you shall enter in peace.

Scene II: At the site of the Great Sachem's [village leader's] town.

J: Look, Father, there is the Great Sachem standing at his cabin door between the two old men with their smoking pipes towards the sun.

M: Joliet, the Sachem is offering us to smoke from his pipe.

S: I thank both of you for taking so much pains to come and visit us; never has the earth been so beautiful, nor the sun so bright, as today, never has our river been so calm, nor so free from rocks, which your canoes have removed as they

Worksheet 7D, FATHER MARQUETTE AND JOLIET MEET THE ILLINOIS (continued)

passed; never has our tobacco had so fine a flavor, nor our corn appeared so beautiful than we behold it today. You know the Great Spirit who has made us all, you speak to him and hear his work; ask him to give me life and health, and come and dwell with us, that we may know him. I would like to give you this smoking pipe as a present.

J: We are most grateful.

M: The Illinois value these pipes more than most anything.

S: You both honor me to sleep in my cabin.

Scene III The next day at the banks of the river.

J: How many of the Illinois came to see us off?

M: There must be nearly six hundred persons. Why don't you say something?

J: Thank you for your generosity. We promise to pass back through town in four moons.

Adapted from: J. Munsell, "1673 - Marquette and Juliet Explore the Mississippi," 1852, in John Gilmary Shea, Discovery and Exploration of the Mississippi Valley.

Worksheet 7D, FATHER MARQUETTE AND JOLIET MEET THE ILLINOIS (continued)

According to Jack D. Forbes, an American Indian from the Powhatan nation, most American Indian people share the 11 values listed below in column #1. In column #2, give examples of how the Illinois in the play demonstrated that value. If no example was presented, write the letters "NA" for not applicable in column #2. It should be noted that although these values are common to Native American peoples, individual nations developed lifestyles specific to their region and environment.

VALUES	EXAMPLES FROM PLAY
1. Extremely democratic.	
2. Very tolerant of differences.	
3. Treat all people equally.	
4. Believe in sharing wealth among community members. Wealth is not concentrated in the hands of a small group.	
5. Uninterested in technology that threatens people or does not improve the life of most people.	
6. Take little interest in possessing luxuries.	
7. Spiritual life very important.	
8. Opposed to destruction of any living creature.	
9. Opposed to destroying the environment unecessarily. Nature very important.	
10. Uninterested in warfare.	
11. Value beauty and creativity by means of arts, crafts, music, prayer, ceremony and proper living.	

Adapted from: Jack D. Forbes, "Teaching Native American Values and Culture," in James Banks, Teaching Ethnic Studies (Washington, D.C.: N.C.S.S. 1973), pp. 206-207.

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #8

Themes: Culture/Diversity, Movements of People

Focus Question: Why did the English settlers come to the American colonies?

Background:

Spanish domination of the Americas and the Atlantic changed after the defeat of the Spanish Armada in 1588 by the British. This defeat paved the way for Great Britain to consider colonization of the Americas and the subsequent reduction there of Spanish influence. In the years prior to 1588, Queen Elizabeth I encouraged settlement of the Americas by promising generous land grants to adventurers.

In contrast to the Spanish motives of "Glory, God, and Gold," the British settlers were driven to the Americas by the increasingly hard life farmers had in Great Britain. In addition, many religious groups did not agree with the practices of the recently established Anglican church; these groups were often persecuted for their beliefs. Once in America religious groups such as the Puritans exercised strict control over the colonists' lives. Those who questioned Puritan ideals, including Anne Hutchinson and Roger Williams, were exiled. Williams later founded the colony of Rhode Island, known for religious toleration.

Major Ideas:

- Colonists attempted to recreate the community patterns they knew in Europe.
- Religious thought was a major factor in the development of many communities.

Concepts:

- Choice
- Culture
- Diversity
- Human Rights

Performance Objectives: Students will be able to:

- Explain why the English encouraged colonization of the Americas.
- Discuss the hardships faced by the settlers in Jamestown.
- Identify John Winthrop and Anne Hutchinson and describe their religious beliefs.
- Describe early measures to promote religious toleration.

Development:

- Distribute Worksheet 8A, "An Early Call for Settlers." Have students complete the worksheet and explain their answers to the following questions:

- What does this worksheet tell us about the British reasons for settling in America?

- Why did Sir George Peckham think that settlement was in Great Britain's interest?

- After reading this pamphlet, would you have volunteered to sign up for an expedition to America? Why or why not?

- Which of Peckman's arguments is strongest? Which is weakest? Explain.

- How strong a case does Peckham make for settlement? Explain.

. Distribute Worksheet 8B, "Skills Needed in English Settlements." Have students, working in pairs or small groups, complete the exercise. Then have students explain their answers to the following questions:

- What does this worksheet tell us about the kinds of people recruited to settle in America?

- Why did Hakluyt draw up a list like this?

- Why would a settlement need farmers? Skilled weapon and tool makers? An artist? Are any trades from the 17th century omitted? Explain.

- Do you think that Hakluyt would be a successful promoter of expeditions? Why or why not? To what extent is planning important in achieving success?

- How would you compare the British motives for settlement with those of the Spanish? Explain.

- Do you think that Hakluyt would agree with Peckham's arguments? Explain.

. Distribute Worksheet 8C, "Difficult Beginnings in Virginia" and answer the following questions:

- How would you describe life in early Jamestown?

- Why do you think those conditions existed?

- How do you account for the settlers' survival?

- Why do you think the Native Americans helped them?

- Why do you think people would settle in a place like Jamestown and face such harsh conditions?

- What form of government did the settlers establish in Jamestown? Do you think this was a good form of government for a newly formed colony? Explain.

. Distribute Worksheet 8D, "Model of Christian Charity." Have students read the excerpt, complete the exercise, then have them explain their answers to the following questions:

- What does this reading tell us about the reasons for the Puritans' settlement of America?

- Why do you think Winthrop made this address before settling the Massachusetts Bay colony?

- According to the address, what actions must the Puritans take to have a successful settlement? How important are these actions in any successful community?

- What do you think Winthrop means when he speaks of a "New England"?

- What does Winthrop mean when he speaks of a "city upon a hill"?

- Do you think that the eyes of the world observe new settlements? Why or why not?

- Do you think Winthrop is a good leader? Explain.

- To what extent is Winthrop's plan a model for peace?

. Distribute Worksheet 8E, "Anne Hutchinson." Tell students that Anne Hutchinson was considered a religious dissenter because she would not accept all of the religious rules and beliefs of the Puritans. From this sentence, what do you think is the definition of "religious dissenter"?

. Have students roleplay the exchange between Hutchinson and Governor Winthrop. Have students explain their answers to the following questions:

- Why is Anne Hutchinson brought to trial? What does the trial tell us about the Puritans' views toward religious toleration? Explain.

- What charges does Winthrop bring against Hutchinson?

- Why does the Puritan community feel that Anne Hutchinson is a threat? Do you agree? Explain.

- How does Hutchinson defend herself against the charge?

- What does Winthrop mean when he says, "Your conscience you must keep, or it must be kept for you"? Would you agree? Why?

. Tell the students that Anne Hutchinson was found guilty and exiled from Massachusetts Bay colony. Distribute the exercise on page 2 of this worksheet. Have students complete the exercise and discuss their responses. Then have them explain their answers to the following questions:

- How does Hutchinson's trial highlight the role of religion in the development of English settlements?

- Should Hutchinson be remembered for her efforts to promote religious toleration? Explain.

. Students can research the roles of Roger Williams and William Penn in promoting religious toleration in their colonies.

. Distribute Worksheet 8F, "Religious Toleration." Have students read the worksheet, complete the exercise, and explain their answers to the following questions:

- What does this worksheet tell us about religious toleration in the colonies?

- What steps did the governor of Maryland take to promote religious toleration in that state?

- Why do you think that Maryland became a haven for Catholics and other religious minorities?

- Do you agree with the section of the law that imposes punishment on those who harass others because of their religious differences? Explain.

- If you were alive at that time, how would you have felt about settling in Maryland? Explain.

- To what extent did the idea of religious freedom begin with the settlement of the American colonies? Explain.

Follow-up Activities:

. Have students investigate and report on conditions in Europe that led many individuals to migrate to the American colonies.

. Have students discuss examples of religious intolerance today. Brainstorm the actions that people could take to end this intolerance.

. Have students research articles that show cooperation among different religious groups today.

. Have students research a religious dissenter in American history and how he/she was treated.

. Have students interview three immigrants to the United States to find out their reasons for coming to this country. Then have them report on the similarities and differences between their reasons and those of 17th century settlers.

. Students might brainstorm ways to help recent immigrants to the United States, e.g., accompany them to stores, act as translators, volunteer at senior citizens' centers, etc, and then, with teacher guidance, take appropriate action through a community organization.

. Have students prepare a chart illustrating skills needed for the 21st century. Compare this chart to Hakluyt's list of skills. What skills are essential today? What skills needed in the 16th century are still needed today?

. Most people associate Thanksgiving with the feast held among the Pilgrims and native peoples near Plymouth, Massachusetts. Much less well-known is the commemoration of the migration of Spanish and Mexican colonists from Santa Barbara, Mexico to what is now El Paso, Texas. It was there that the Spanish and Mexican colonists held a 10-day feast with Native Americans from the Pico and Mango nations. Have students read the article on the next page. Then have them research both Thanksgivings to determine the setting, those who were in attendance, the menu, and other festivities. Have students commemorate both events by roleplaying a dual celebration. For more information regarding the El Paso Thanksgiving contact: Sheldon Hall, El Paso Mission Trail Association, El Paso, Texas.

HISPANICS SPREADING THE WORD: THANKSGIVING BEFORE THE PILGRIMS

by Manuel Perez-Rivas

Washington - Americans are all taught about the Mayflower, the Pilgrims and the first Thanksgiving in Plymouth, Mass.

But few students hear of the perilous voyage undertaken by several hundred Mexican and Spanish colonists in 1598 from Santa Barbara, Mexico, through the Sonora Desert to what is now El Paso, Texas.

They were led by Don Juan de Onate, a son of Spanish nobles, whose wife was the granddaughter of Spanish conquistador Hernando Cortez.

After trudging through the desert for four months, short on supplies, these colonists arrived in what is now the United States in April, 1598, a generation before the Pilgrims arrived at Plymouth Rock. When they reached the Rio Grande, at a spot a few miles from El Paso in what is now San Elizario, they celebrated for 10 days on its shores and on April 30 Onate called for a Feast of Thanksgiving.

The few surviving accounts of the dinner say that the settlers hunted ducks and geese for the feast and that Native Americans from the Piro and Manzo tribes brought fish as gifts. Some scholars believe that they probably had corn and deer as well.

Sheldon Hall, a resident of El Paso who works for the El Paso Mission Trail Association, has made it his business to promote awareness of the first Thanksgiving dinner since he found out about it when reading a rare history of El Paso written in 1610.

"We have to bring out and understand more of our own history and that's what I've been fighting for -- to get Hispanic achievements recognized," he says.

In April 1988, Hall -- who can trace his ancestry back to the Pilgrims -- organized the first re-enactment of the historic dinner. During three months of hectic organizing, Hall became apprehensive when he realized it was almost impossible to find replicas of the armor worn by the Spanish conquistadors.

Interest in the first Thanksgiving has been "booming like wildfire" out west, Hall says. He and other scholars of Hispanic studies are hoping the 500th anniversary commemorations will get the rest of the country interested as well.

From: Newsday, Sunday, July 15, 1990.

Worksheet 8A

AN EARLY CALL FOR SETTLERS

In 1583, Sir George Peckham, a recipient of a land grant in the Americas from Queen Elizabeth I, encouraged settlement in the New World. After reading this passage from his pamphlet, complete the exercise that follows.

> The trade and the planting of colonies in those countries is likely to prove very profitable to the whole realm....
>
> The kings of Spain and Portugal, since the first discovery of the Indies, have not only mightily enlarged their territory, greatly enriched themselves and their subjects, but have also tripled the number of their ships, masters, and mariners, a matter of no small importance.
>
> Besides this, it will prove a general benefit to our country. Not only a great number of men which do now live idly at home on charity shall be set to work, but also children of twelve or fourteen years of age, or under, may be kept from idleness in the making of a thousand kinds of trifling things which will be good merchandise. And moreover, our idle women shall also be employed in such work as the gathering of cotton and diverse things needed for dyeing.

Lew Smith, The American Dream (Glenview, IL: Scott Foresman, 1983) p. 9. Permission pending.

Worksheet 8A, AN EARLY CALL FOR SETTLERS (continued)

Exercise:

Make a list of each argument used by George Peckham for encouraging English settlement of America. Then use the scale below to rate each of his arguments and give a reason for your rating.

-2 very poor argument	-1 poor argument	0 no opinion	+1 good argument	+2 very good argument

PECKHAM'S ARGUMENTS	YOUR RATING	REASON
1. The kings of Spain and Portugal are richer because of their successful settlements.		
2. There will be opportunities for unemployed men to work.		
3. Young teenagers and children should be kept busy.		
4. England's trade will increase.		

Worksheet 8B

SKILLS NEEDED IN ENGLISH SETTLEMENTS

The early English voyages to America were often business ventures. Economic hardships in England, as well as religious persecution, made people willing to start a new life in America. Richard Hakluyt, geographer and promoter of British exploration, drew up a list of skilled workers needed for an expedition. After reading this list, complete the exercise that follows:

1. Fishermen, for sea fishings on coasts, others for freshwater fishing.
2. Salt makers, to view the coast and see how rich the sea water there is.
3. Farmers, to view the soil and to decide what to till.
4. Vineyard men, to see how the soil may serve for the planting of vines.
5. Men bred in South Spain, for figuring out how olive trees may be planted there.
6. Others for planting orange trees, fig trees, lemon trees, and almond trees.
7. Lime makers, to make lime for buildings.
8. Masons, carpenters, etc., for buildings there.
9. Brick makers and tile makers.
10. Men knowledgeable in the art of fortification, that may choose places strong by nature to be fortified and that can plot out and direct workmen.
11. Choice spade men, to dig trenches and to raise walls of earth for defense and offense.
12. Smiths, to forge the irons of the shovels and spades, and to make black bills and other weapons, and to mend many things.
13. Coopers, to make casks of all sorts.
14. Forgers of pikes' heads (spears) and of arrow heads, with Spanish iron and with all manner of tools to be carried with them.
15. Fletchers, to renew arrows, since archery prevails much against unarmed people and gunpowder may soon perish by setting on fire.

Worksheet 8B, SKILLS NEEDED IN ENGLISH SETTLEMENTS (continued)

16. Bowyers also, to make bows there for need.
17. Makers of oars for boats and barges.
18. Shipwrights, to make barges and boats, and bigger vessels, if need be, to run along the coast and to pierce the great bays and inlets.
19. Turners, to turn targets [shields] of elm and tough wood for use against darts and arrows.
20. Tanners, to tan hides of buffs, oxen, etc.
21. Men skillful in burning of soap ashes and in making of pitch and tar and rosin to be fetched out of Prussia and Poland.
22. A skillful painter, to bring the descriptions of all beasts, birds, fishes, trees, towns, etc.

Adapted from: John Brereton, Discovery of the North Part of Virginia, 1602, in James Davidson and John Batchelor, A History of the Republic to 1877 (Englewood Cliffs, N.J.: Prentice Hall, 1986), pp. 468-469. Permission pending.

Exercise:

Settlers in the English colonies would have to handle many tasks for their settlements to succeed. Work with a partner to determine which skilled workers were needed to complete the jobs listed below. A worker can be placed in more than one category.

Building Houses	Business and Trade	Food Production	Protection of Settlement

Worksheet 8C

DIFFICULT BEGINNINGS IN VIRGINIA

In 1606 a joint stock company, known as the Virginia Company of London, received a charter from King James of England to establish a settlement in North America. The main attraction was the promise of gold. Below is an account of John Smith's experiences in Virginia in 1608.

> Captain Newport, having set things in order, set sail for England the twenty-second of June [1607], leaving provision for thirteen or fourteen weeks.
>
> The day before the ship's departure the Indian that had met us before our discovery came to assure us peace; our fort soundly built, and all our men in good health and comfort. Unfortunately...it did not so long continue. For the President [Wingfield] of the council and Captain Gosnold had arguments with the rest of the council. These disputes led to disorder. God (being angry with us) plagued us with such famine and sickness that the living were scarcely able to bury the dead; our want of sufficient and good food, with continual watching, four or five each night at three fortifications being the chief cause. Only of sturgeon [fish] we had great store, whereupon our men would so greedily eat as it cost many lives, the wine, liquor and other preservatives for our health being kept only in the President's hands, for his own use and his few friends.
>
> Shortly after, Captain Gosnold fell sick and within three weeks died; Captain Ratcliffe being then also very sick and weak and myself being near death, but by God's assistance I recovered.... Shortly after, it pleased God to move the Indians to bring us corn, even though it was half ripe, to refresh us, when we expected they would destroy us.
>
> About the tenth of September there were about 46 of our men dead (out of 105). At this time the hated Captain Wingfield was relieved of his presidency, and Captain Ratcliff was elected.
>
> Our food being gone for twenty days, the Indian brought us great store of both corn and bread ready made; and also there came an abundance of fowls [birds] into the rivers which greatly refreshed us, whereupon many of our weak men were presently able to go out of doors.
>
> As yet we had no houses to cover us, our tents were rotten, and our cabins worse than nothing; our best commodity was iron, which we made into little chisels.
>
> The President's and Captain Martin's sickness necessitated that I be chief merchant, and yet spare no pains in making houses for the company. These difficult times increased the bickering and hatred of Council members for each other.

Adapted from: Travels and Works of Captain John Smith, Edward Arber, ed. (1910), 8-9 (A True Relation, 1608).

Worksheet 8D

MODEL OF CHRISTIAN CHARITY

John Winthrop, leader of the Puritans, gave this address to his followers before they established a colony at Massachusetts Bay. After reading his speech, complete the exercise that follows.

> Now the only way to avoid failure of the colony, and to provide for our posterity, is to follow the counsel of the prophet Micah: to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together, in this work, as one man. We must entertain each other in brotherly affection. We must be willing to [give up our surplus] for the supply of others' necessities. We must delight in each other; make others' conditions our own; rejoice together, mourn together, labor and suffer together...as members of the same body. So shall we keep the unity of the spirit in the bond of peace.
>
> The Lord will be our God, and delight to dwell among us, as his own people, and will command a blessing upon us in all our ways; so that we shall see much more of this wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when he shall make us a praise and glory that men shall say of succeeding plantations, "The Lord make it like that of New England."
>
> For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause him to withdraw his present help from us, we shall be made a story and a byword through the world. We shall open the mouths of enemies to speak evil of the ways of God, and all [believers] for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us.

From an address by John Winthrop, "A Modell of Christian Charity," 1630, in Carol Belkin and Leonard Wood, Land of Promise (Glenview, IL: Scott Foresman, 1985), p. 437.

Worksheet 8D, MODEL OF CHRISTIAN CHARITY (continued)

Pretend that you have just listened to John Winthrop's address. How do you think Winthrop might have answered these questions that members of his group might have asked?

Puritan 1: What rules should I follow to ensure the success of my family and my community?

Winthrop's response: ______________________________

____

____

____

Puritan 2: Why do you feel so confident that we will succeed in Massachusetts Bay?

Winthrop's response: ______________________________

____

____

____

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Worksheet 8E

ANNE HUTCHINSON

The leaders of Massachusetts Bay colony brought Anne Hutchinson to trial for questioning Puritan beliefs. In this excerpt, John Winthrop explains the charges brought against her. After reading the excerpt, complete the exercise that follows.

> Mr. Winthrop, Governor: Mrs. Hutchinson, you are called here as one of these that have troubled the peace of the commonwealth of the Massachusetts Bay Colony and the churches here. You are known to be a woman who has had a great share in promoting...opinions that are causes of this trouble and to be close to some of those the court has passed censure upon.... You have said several things, as we have been informed, harmful to the reputation of the churches and their ministers.... And you have held a meeting...in your house that had been condemned by the general assembly [the colony's government] as a thing not tolerable...in the sight of God nor fitting for your sex. In spite of the assembly's order, you have continued the same. Therefore, we have thought it good to send for you in order to understand how things are.... If you are still in error, we may bring you back to the right path so that you may become a profitable member here among us. Otherwise, if you are obstinate,...then the court may take such action that you may trouble us no further. Therefore, I entreat you to say whether you do...hold...to those opinions of the religious dissenters, that have been handled in the court already....
>
> Anne Hutchinson: I am called here to answer before you, but I hear nothing specifically charged against me.
>
> Governor Winthrop: I have told you some already, and more I can tell you.
>
> Anne Hutchinson:: What have I said or done?
>
> Governor Winthrop: Why, for your actions that you did...shelter and approve of those that are parties in this faction that you have heard of.
>
> Anne Hutchinson: That's a matter of conscience, Sir.
>
> Governor Winthrop: Your conscience you must keep, or it must be kept for you.

John Patrick and Carol Belkin, History of the American Nation, Volume 1 (New York: Scribners, 1986), pp. 18-19. Permission pending.

Worksheet 8E, ANNE HUTCHINSON (continued)

Exercise:

In spite of her strong defense, Anne Hutchinson was found guilty and was exiled from Massachusetts Bay colony. (She later went to Rhode Island, a colony that became known for religious toleration.) In the space below, write a note to Governor Winthrop in which you support or disapprove of the actions of the court in regard to Hutchinson's case. Use evidence that you have read about to support your argument. You may use this format or one of you own choice.

Dear Governor Winthrop,

I am writing in regard to the case of Mrs. Anne Hutchinson. It is my opinion

that ____

____

____

I feel this way because ____

____

____

____

____.

Sincerely,

Worksheet 8F

RELIGIOUS TOLERATION

The Toleration Act of 1649 promoted religious freedom in America and made Maryland a haven for Catholics and various Protestant sects. After reading this passage, complete the exercise that follows.

> And whereas the enforcing of the conscience in matters of religion has frequently fallen out to be of dangerous consequence in those commonwealths where it has been practiced, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and friendship among the inhabitants thereof, be it, therefore...ordered and enacted...that no person or persons whatsoever within this province...professing to believe in Jesus Christ, shall from henceforth be in any way troubled, molested, or treated rudely for or in respect of his or her religion, nor in the free exercise thereof...nor in any way compelled to the belief or exercise of any other religion against his or her consent, so as they be not unfaithful to the Lord Proprietary, or molest or conspire against the civil government....
>
> And that all and every person and persons that shall presume contrary to this act...directly or indirectly either in person or estate willfully to wrong, disturb, trouble, or molest any person whatsoever within this province professing to believe in Jesus Christ for, or in respect of, his or her religion...shall be compelled to pay [triple] damages to the party so wronged or molested, and for every such offense shall also forfeit 20 [shillings].... Or if the party so offending shall refuse or be unable to repay the party so wronged, or to satisfy such fine or forfeiture, then such offender shall be severely punished by public whipping and imprisonment.

Adapted from: Proceedings and Acts of the General Assembly of Maryland, January 1637/8-September 1664, W. H. Browne, ed. (Baltimore: 1883), Vol. 1, pp. 244-247, in Henry Drewry et al. United States History (Columbus, Ohio: Charles Merrill, 1986), pp. 444-445.

Worksheet 8F, RELIGIOUS TOLERATION (continued)

Exercise:

Read each of the following conclusions that might have been reached after reading the Toleration Act of 1649. For each statement, indicate with a check (✓) whether the conclusion is valid (based upon the facts), invalid (not supported by the facts) or if more information is needed.

Conclusion	Valid	Invalid	Need More Information
1. People who show disrespect to those of different religions should be punished.			
2. Respecting religious differences will result in a more peaceful community.			
3. The state should insist that all colonists observe the same religion.			
4. There are many non-Christians living in Maryland.			

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #9

Theme: Movements of People

Focus Question: How did the English gain control of New Amsterdam from the Dutch?

Background:

New York was settled in the 17th century and organized as a commercial venture by the Dutch West India Company. Trading posts were set up in New York City and Albany. Patroons, owners of large settlements of land, enjoyed special privileges and concessions in return for bringing over settlers. The patroons settled in areas along the Hudson and provoked anger from the American Indians as they took more land. Mismanagement of New Amsterdam led to many conflicts with American Indians; who viewed the Europeans as "invaders." The Dutch West India Company called on Peter Stuyvesant to manage the colony.

In 1660, when Charles II became King of England, he decided that the English should possess all the land in the New World from Nova Scotia to Florida. He gave Connecticut a charter in 1662 granting the land that included Dutch territory.

Stuyvesant received no support from the Dutch fatherland and tried to gain support for his claims. He also wanted support from the patroons but they needed money because of squabbles with the Esopus nation. Eventually the British were able to claim New Amsterdam without firing a shot.

Major Idea:

. Europeans were attracted to the rich resources of New York State.

Concepts:

. Change
. Power

Performance Objectives: Students will be able to:

. Describe how Dutch settlers established communities.

. Describe the circumstances under which New Amsterdam became a British colony.

. Evaluate whether the surrender of New Amsterdam to the British was a wise decision.

Development:

. Distribute Worksheet 9A, "Advice to New Settlers." Have students read the excerpt, complete the exercise, and explain their answers to the following questions:

  - What is this worksheet about?

- Why is Tienhoven giving prospective settlers detailed advice?

- What suggestions does he make about selecting a site for a community? Why?

- Do you agree with Tienhoven that settlers should build simple houses rather than luxurious ones? Why?

- What do you consider to be the best of Tienhoven's advice? Why?

. Distribute Worksheet 9B, "Dutch Communities." Have students complete the worksheet and explain their answers to the following questions:

- What information does this map give us?

- How does this map show the influence of the Dutch on New York City?

- Which community nearest your house has a Dutch name?

- What advice of Tienhoven's, if any, did the settlers follow in setting up their communities?

. Distribute Worksheet 9C, "Peter Stuyvesant's Decision." Have students read the worksheet, complete the exercise, and explain their answers to the following questions:

- What are these headlines about?

- According to the headlines, what were the problems confronting Stuyvesant?

- If you lived in New Amsterdam what would you have urged Stuyvesant to do? Why?

- Why were the wealthy landowners and Dutch West India Company unable to help Stuyvesant?

- Did Stuyvesant really have any alternatives to solve this problem?

- Did Stuyvesant do the right thing in surrendering to the British?

Follow-up Activities

. Students can research and/or illustrate examples of Dutch influence on life in New York. Examples may include foods, such as cookies, waffles, and pancakes; architectural influences, such as stoops and Dutch doors; and sports, such as bowling and golf.

. Students can do research on Peter Stuyvesant and then debate whether he should be considered a great leader.

Worksheet 9A

ADVICE TO NEW SETTLERS

In order to encourage Dutch settlement in America, Cornelius Van Tienhoven wrote this report in 1650 advising settlers how to set up homes in the colony in New Netherland. (The principal settlement there was New Amsterdam.) Read the advice and complete the exercise that follows.

> Those who are obliged to work in the colonies ought to sail from this country in March or at the latest in April, so as to be able to plant garden vegetables, maize, and beans, and also to use the whole summer in clearing land and building cottages as I shall hereafter describe.
>
> All, then, who arrive in New Netherland must immediately set about preparing the soil, so as to be able, if possible, to plant some winter grain. The trees are usually felled from the stump, cut up and burnt in the field, except such as are suitable for building -- for fences, posts, and rails. The farmer, having thus begun, must try every year to clear as much new land as he possibly can and sow it with such seed as he considers suitable.
>
> It is not necessary that the farmer should take up much livestock in the beginning, since clearing land and other work do not permit him to save much hay or to build barns for stabling. One pair of draft horses or a yoke of oxen is necessary to take the planks for buildings or rails from the land to the place where they are to be set. The farmer can get all sorts of cattle in the course of the second summer, when he will have more leisure to cut and bear home hay and also to build barns and houses for men and cattle.
>
> Before beginning to build it will above all things be necessary to select a well-located spot, either on some river or bay, suitable for the settlement of a village or hamlet. This is to be properly surveyed and divided into lots, with good streets according to the situation of the place. This hamlet can be fenced all around and closed with gates, which is advantageous in case of attack by the natives.
>
> Those in New Netherland and especially in New England, who have no means to build farmhouses at first, should dig a square pit in the ground, cellar fashion, six or seven feet deep and as long and as broad as they think proper. They should case the earth inside with wood all around the wall, and line the wood with the bark of trees or something else, to prevent the caving in of the earth. They should floor this cellar with plank and panel it overhead for a ceiling, raise a roof of poles, and clear up and cover the poles with bark or green sods -- so that they can live dry and warm in these houses with their entire families for two, three, and four years.

> The wealthy and principal men in New England, in the beginning of the colonies, began their first dwelling houses in this fashion for two reasons: firstly, in order not to waste time building, and secondly, in order not to discourage poorer laboring people whom they brought over in numbers from the fatherland. In the course of three or four years when the country became adapted to agriculture, they built themselves handsome houses, spending on them several thousands.

Adapted from: Corneleius Van Tienhoven, "Information Relative to Taking Up Land in New Netherland," in The Documentary History of the State of New York, ed., E. B. O'Callaghan, Vol IV., 1851. Reprinted in James W. Davidson and John E. Batchelor, History of the Republic (Englewood Cliffs, N.J.: Prentice Hall, 1986), pp. 480-81.

Exercise:

Next to each of the tasks listed below, indicate the order in which the tasks should be performed. In the space on the right, indicate the best season to do the task.

Order	Task	Season
	Clear the land for house and farm	
	Plant a vegetable garden	
	Build a simple farmhouse	
	Buy extra cattle (build barns)	
	Select location (for house) near waterway	

Worksheet 9B

DUTCH COMMUNITIES

Examine this map of a Dutch settlement in order to get a grasp of life in New York in the 1600s. Then complete the questions that follow:

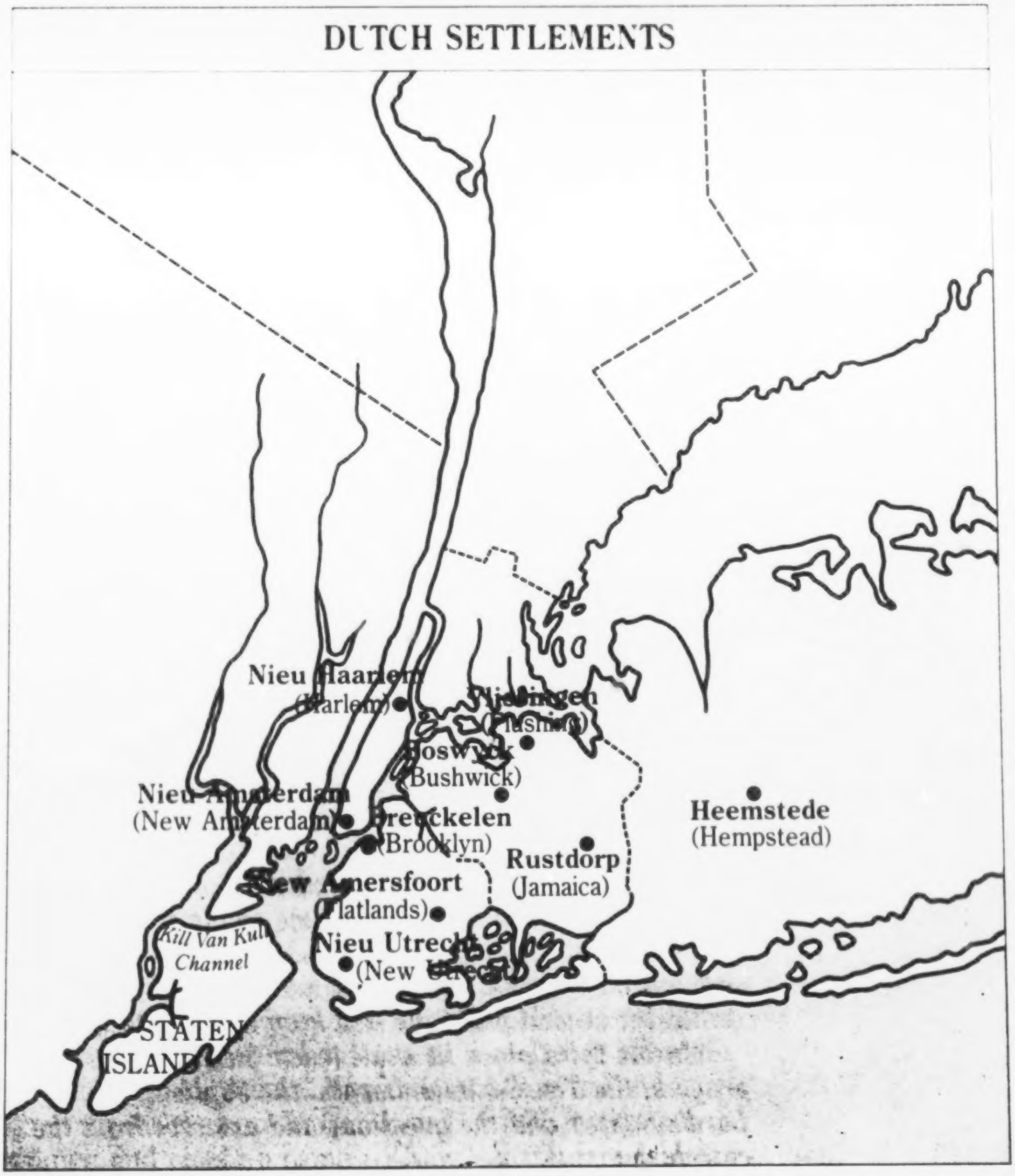

DUTCH SETTLEMENTS
Nieu Haarlem
(Harlem)
Vlissingen
(Flushing)
Boswyck
(Bushwick)
Nieu Amsterdam
(New Amsterdam)
Breuckelen
(Brooklyn)
Heemstede
(Hempstead)
Rustdorp
(Jamaica)
New Amersfoort
(Flatlands)
Nieu Utrecht
(New Utrecht)
Kill Van Kull
Channel
STATEN
ISLAND

Photo from: Linda Biemer, N.Y.C.: Our Community (Layton, Vt.: Gibbs, Smith Publishers, 1986), p. 9.

Worksheet 9B, DUTCH COMMUNITIES (continued)

Pretend you live in Nieu Harlem:

1. To visit your cousin in Breucklen, you would travel in which direction?

   ____

2. To go to a job in Vlisingen, you would travel in which direction?

   ____

3. To visit your grandparents who live in New Amsterdam, you would travel in which direction? ______________________________

Worksheet 9C

PETER STUYVESANT'S DECISION

On August 18, 1664, four warships from Great Britain, the most powerful country in the world at the time, sailed into New Amsterdam waters near Coney Island. These ships, representing the most powerful navy in the world, pointed their guns at the town. The English demanded that the Dutch give up.

Ninety-three of New Amsterdam's most important citizens wrote to Governor Peter Stuyvesant.

Pretend you are one of these 93 citizens. After studying the headlines below, write a letter to convince Governor Stuyvesant to surrender. In your letter, use at least two of the facts found in the following headlines:

STUYVESANT TRAVELS UPSTATE: WEALTHY
LANDOWNERS REFUSE HIS REQUEST FOR MONEY

STUYVESANT TRIES TO RAISE AN ARMY: COLONISTS FEAR
LEAVING HOMES UNPROTECTED - ONLY 400 MEN SIGN UP

FOOD SHORTAGES REPORTED: HELP
FROM HOLLAND IS SIX MONTHS OFF

DUTCH GUNNERS FEAR THE WORST: HAVE ONLY
ENOUGH GUNPOWDER TO LAST ONE MORNING!

ENGLISH WARSHIPS SURROUND NEW AMSTERDAM

WALL STREET CRUMBLING:
NO PROTECTION FOR CITY

Dear Governor Stuyvesant:

We are writing this letter to urge you to surrender
to the British. ________________________________
____
____
____

Sincerely,

Worksheet 9C, PETER STUYVESANT'S DECISION (continued)

Exercise:

For each of the decisions that Peter Stuyvesant could have made, indicate what the consequences of his action might have been.

Stuyvesant's Action	Possible Consequences
1. Try to gain time to rally more forces	
2. Go to war against England immediately	
3. Surrender peacefully	
4. Other	

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #10

Theme: Struggle for Equality

Focus Question: To what degree were democratic ideals advanced in the American Colonies?

Background:

As we look back, among the earliest cornerstones of democracy in the New World were the Virginia House of Burgesses, the Mayflower Compact, New England town meetings, the development of county government in the southern colonies, the Fundamental Orders of Connecticut, the Toleration Act of Maryland, and the Zenger trial. Although each helped to pave the road to democratic equality, it should be noted that many groups and individuals still were denied the right to participate equally in American society.

The process has continued with ongoing court decisions, amendments to our Constitution, and laws enacted by Congress. The willingness of many communities to share full equality of opportunity has evolved slowly and too often reluctantly. It is essential, therefore, to understand how each cornerstone became an important parameter of our society's progress toward the goal of full democracy.

Major Ideas:

- Because of unique situations, each community developed an economic and political structure that reflected its own needs, wants, and values.

- Although democracy developed in the colonies, certain groups were excluded from participating in the democratic process.

Concepts:

- Change
- Citizenship
- Political Systems

Performance Objectives: Students will be able to:

- Identify criteria that characterize a democracy.

- Describe advances toward democratic ideals made in the American colonies:

  - Virginia House of Burgesses, 1619
  - Mayflower Compact, 1620
  - New England Town Meetings
  - Fundamental Orders of Connecticut, 1639
  - Toleration Act of Maryland
  - Zenger Case, 1735

- Discuss limitations of colonial democracy, for a variety of groups and indivduals.

- Assess the degree to which democracy existed in colonial America.

Development:

- Distribute Worksheet 10A, "Life in the Colonies." Have students read the worksheet, complete the exercise, and explain their answers to the following questions:

  - What does this issue of the American Mosaic tell us about life in the American colonies?

  - How does this issue illustrate that the framework for greater participation in government was being established during the colonial period?

  - Why is the Mayflower Compact thought to be an important step toward the writing of the Constitution?

  - Some people criticize the Mayflower Compact because women were not allowed to participate in the signing of the document. What is your response to this criticism?

  - Was the Maryland Toleration Act an indication that the colonies were moving closer to guaranteeing freedom of religion for all? Explain. Who might disagree with this view?

  - How would you explain the existence of slavery in such a society?

  - What other groups of people didn't recieve the benefits of the achievements described on this page? Explain.

  - Do you think this worksheet indicates that colonial America was moving toward establishing a democracy? Explain.

  - Can we evaluate colonial democracy by today's standards? Explain.

- Distribute Worksheet 10B, "Rights of Jews in New Amsterdam - 1654."

- In September 1654 the first Jews, led by Asser Levy van Swellem, a butcher, landed in the Dutch colony of New Amsterdam. Although originally from Holland, these settlers had come to New Amsterdam from the Dutch colony in Recife, Brazil. When the Portuguese took over Recife they gave these Dutch Jews the choice of converting to Catholicism or leaving.

  However, the Jews did not receive a warm greeting from New Amsterdam's Director, Peter Stuyvesant. Stuyvesant refused to grant even the most basic rights to Jews, as well as any other people not belonging to the Dutch Reformed Church. The struggle for Jewish civil rights in New Amsterdam is testimony to the patience, determination, and faith of Levy and his group.

- Have students read the worksheet and complete the exercise. Then ask the following questions:
  - As a Jew living in New Amsterdam, how would you respond to these laws? How does this form of discrimination compare to the kind of discrimination faced by many Americans today?
  - Imagine that a secret meeting has been called by Asser Levy, and you were asked to make suggestions as to how Jews should respond to these laws. What would you suggest?
  - What would be the best response of New Amsterdam's Jews to these laws, which denied them their rights? Would the best way to respond to discrimination in New Amsterdam be the best way to respond to discrimination in the United States today? Explain.
- Distribute Worksheet 10C, "The Struggle: Dealing with Discrimination in New Amsterdam." Select seven students to play the following roles: Interviewer, Asser Levy, Jacob Barsimson, Joseph D'Acosta, Salvador D'Andrada, Solomon Pieterson, and Jacob Cohen Henriques.

  Students who are not selected for one of the seven roles above should act as reporters. They should list as many strategies as possible used by New Amsterdam's Jews to deal with the discrimination they faced.

  After the play has been performed or read, ask students to explain their answers to the following questions:
  - What steps did the Jews take to gain their rights in New Amsterdam?
  - How did the actions taken by the Jews in New Amsterdam compare to actions taken by people today to gain equality? Which of these actions were most effective?
  - How effective would civil rights groups be today if they followed the example of the New Amsterdam Jews?
  - Do you think that we will ever see a day when all people will be treated as equals? Explain.

Follow-up Activities:

- Under English common law, women could not sign documents such as the Mayflower Compact. Have students debate whether this document was a democratic advance in spite of this restriction.
- Have students conduct a town meeting in which they discuss a local issue that affects their particular community. Issues can range from whether to give landmark status to a well-known building to whether to construct a new fast-food restaurant or amusement park in their neighborhood.
- Have students identify one group that continues to suffer discrimination today. Divide the class into groups and have them brainstorm ways that they might combat this discrimination. Students might design a placard, poster or sign which illustrates their opposition.

Worksheet 10A

LIFE IN THE COLONIES

Study the worksheet below and complete the exercise that follows:

AMERICAN MOSAIC: THE NEWS IN BRIEF

Life in the Colonies

VIRGINIA GOVERNOR ESTABLISHES THE HOUSE OF BURGESSES

THE NEW WORLD'S FIRST REPRESENTATIVE GOVERNMENT

Dateline 1619

Two representatives elected from each district to make laws for the colony. Only propertied males can be elected.

MAYFLOWER COMPACT SIGNED

Dateline 1620

Colonists agree to meet and decide upon just and equal laws for the common good, and to obey such laws.

NEW ENGLAND TOWN MEETINGS

Dateline circa 1620

Citizens meet regularly to discuss problems, levy taxes, and elect officers.

REMEMBER TO VOTE

IF

You are male, own property, and pay taxes, and are a member of the established church.

FUNDAMENTAL ORDERS OF CONNECTICUT ISSUED

THE NEW WORLD'S FIRST WRITTEN CONSTITUTION

Dateline 1639

Each year there will be two general assemblies to organize government and elect officials. The governor will not be allowed to serve two years in a row. The governor must be a member of an approved church congregation.

MARYLAND TOLERATION ACT GIVES CATHOLICS RIGHTS

Dateline 1649

There will be religious freedom for Protestants and Catholics. Discrimination against Jews and atheists is to continue.

FREEDOM OF PRESS TO CRITICIZE GOVERNMENT OFFICIALS

The Zenger Trial

Dateline 1735

John Peter Zenger was found not guilty of libel for printing the truth about the misdeeds of New York's governor.

Worksheet 10A, LIFE IN THE COLONIES (continued)

Exercise:

- Now that you have read the news items on life in the colonies, complete the exercise below:

- I believe that the three most important cornerstones of American democracy during the colonial period were:

Democratic Cornerstone	Explanation

1. ______________________________

2. ______________________________

3. ______________________________

- I believe that the three most undemocratic aspects of life in the colonies were (explain your reason):

Undemocratic Features	Explanation

1. ______________________________

2. ______________________________

3. ______________________________

Worksheet 10B

RIGHTS OF JEWS IN NEW AMSTERDAM - 1654

In September 1654 the first Jews, led by Asser Levy van Swellem, a butcher, landed in the Dutch colony of New Amsterdam. Below you will find a list of the laws that Stuyvesant hoped would discourage Jews from living in New Amsterdam. Read them over and complete the chart that follows.

ATTENTION! JEWS OF NEW AMSTERDAM!

As of this day you shall abide by the following laws. Jews may not:

- Trade with the Indians
- Own land
- Open a store
- Receive a license for any activity requiring one
- Worship in public or build a house of worship
- Serve in the Guard to protect the colony of New Amsterdam. Therefore, Jews must pay a special tax.
- Buy a house
- Become citizens of New Amsterdam or receive any of the rights of citizens

	Actions Jews of New Amsterdam Could Have Taken	Consequences
1.		
2.		
3.		

Deborah Karp, Heroes of American Jewish History (Hoboken, N.J.: KTAV Publishing House, Inc., 1972), pp. 18-28.

Worksheet 10C

THE STRUGGLE: DEALING WITH DISCRIMINATION IN NEW AMSTERDAM

In 1664 the British took over New Amsterdam. By that time, the Jews had gained many of the rights that Stuyvesant tried to take away from them. If television had been invented at that time, one news show might have been devoted to interviewing six important Jews from New Amsterdam: Asser Levy, Jacob Barsimson, Jacob Cohen Henriques, Solomon Pieterson, Salvador D'Andrada and Joseph D'Acosta.

Interviewer:	Welcome people of New Amster--er, I mean, people of New York. Today we have an interesting show for you. It's about a group of people, the original 23 Jews of New Amsterdam, who came here from Holland by way of Portuguese Brazil. Asser Levy - what were things like when you first came to New Amsterdam?
Levy:	Things were very bad. Stuyvesant did not want to let us enter the colony. However, the captain of the ship that brought us here refused to take us back on the ship. Stuyvesant tried to make things hard for us so we wouldn't want to stay.
Interviewer:	What kinds of things did he try?
Barsimson:	All kinds of things -- from not letting us worship in public, to not letting us trade with the Indians.
Interviewer:	What did you do about it?
D'Acosta:	We followed the law to the letter. Let me explain. Stuyvesant said you can't worship in public; you can't build synagogues. So we didn't. We worshipped quietly in Asser Levy's house.
Interviewer:	But you had to earn a living. How did you do that?
Henriques:	Since we couldn't do things in public, we did things in private, behind closed doors in our houses. Asser cut up his meat and sold it in his house. I did the same with the breads I baked.
Pieterson:	We were also helped by the Dutch West India Company, which had hired Stuyvesant. The company told him to let us do our business, to travel and trade. Or course Stuyvesant tried to ignore the company whenever he could get away with it.

Worksheet 10C, THE STRUGGLE: DEALING WITH DISCRIMINATION IN NEW AMSTERDAM (continued)

Barsimson: One of the hardest things to figure out was the notice posted on the wall of the meeting house. It said that more soldiers were needed to protect the colony -- but that Jews couldn't serve in the Guard. And because we weren't allowed to serve, we had to pay a special tax!

Interviewer: What did you do about that?

Levy: Once again, we followed the law -- at first. We went to the Council to speak to Stuyvesant and the rest of the leaders. We told them we wanted to serve in the Guard and that we couldn't afford the tax. Stuyvesant refused our petition. He said, "No one will want to serve with you." Then I decided to join the army without Stuyvesant's permission, and so did the others between 16 and 60 years old.

D'Andrada: Eventually, we were allowed to buy land for a cemetery but things were still hard. When I bought a house I was told I couldn't keep it. We asked Director Stuyvesant and the Council for licenses to travel and trade. Of course, Director Stuyvesant said no.

Interviewer: Did you try to complain to the Dutch West India Company?

Henriques: We sure did. Once more, they told Stuyvesant to let us travel and do business. Rather than let us have our rights, Stuyvesant wrote a complaint to the company about us! The letters just kept going back and forth.

D'Acosta: Finally, we decided we should just demand our rights to become citizens.

Interviewer: What did you do?

Levy: We decided to go directly to the council to demand citizenship. I told the head of the council that we did everything expected of citizens. While we waited for the answer we decided what to do if the council said no -- we would keep trying again and again. Well, the council did say no and the council head suggested we speak to Stuyvesant, who must have been sick and tired of speaking to us and about us.

Worksheet 10C, THE STRUGGLE: DEALING WITH DISCRIMINATION IN NEW AMSTERDAM (continued)

D'Andrada: To our surprise that old goat Stuyvesant finally said yes. With the British threatening to take over New Amsterdam, Stuyvesant had more important problems to deal with.

D'Acosta: When the British took over we finally had to deal with the problem of building a synagogue.

Henriques: Although we never had permission, we started to build the synagogue anyway. We figured that no one would stop us. We were right.

Interviewer: While no one would say that Jews have achieved full equality with non-Jews in British-run New York, things are much better than they were in New Amsterdam. Perhaps one day there will be no discrimination against Jews -- or anybody else.

Deborah Karp, Heroes of American Jewish History (Hoboken, N.J.: KTAV Publishing House, Inc., 1972), pp. 18-28.

Learning Activity #11

Theme: Movements of People

Focus Question: How did the Atlantic slave trade affect the peoples of Africa

The history of the slave trade is a history of violence and destruction, kidnapping, and the degradation of human dignity. The disintegration of the major African kingdoms both preceded and accompanied the international slave trade. The magnitude of the plunder of Africa during the four centuries before 1870 was unprecedented in the history of the human race.

The great voyages of discovery of the late 15th and early 16th centuries had brought vast new lands under European control. The development of a plantation system in the New World for the production of cotton, sugar, tobacco, and indigo created a great demand for cheap labor. The Spanish, on learning that the indigenous inhabitants would not or could not successfully work on the plantations or in the mines of tropical America, turned to Africa for a supply of labor. This then enabled the Spanish, as well as the Portuguese, Dutch, French, and English, to exploit the American continent with the labor of African people.

The slave trade then developed into an organized and profitable business in which European, American, Islamic, and African slave traders made fortunes in the sordid business of dealing in "human cargo." The power of the slave traders began to dominate African life.

Although slavery existed in Africa before the arrival of the Europeans, it was far different from what later developed under the trans-Atlantic system. There were different categories of slaves in different African societies, as there were in other countries, ranging from people in voluntary servitude, to domestic servants and those used as pawns for debts, to prisoners of war. These kinds of slavery cannot be compared with the brutality and callous inhumanity of the trans-Atlantic slave trade.

In African societies, slaves enjoyed rights and privileges and were not considered as mere property but as members of the families they served. In some African societies, slaves could and did hold high government positions.

In their conduct of the slave trade, the Europeans did not go into the interior of the continent but maintained forts and trading stations along the coast of West Africa. The Europeans took advantage of the African practice of slavery and began to offer merchandise in exchange for slaves. Soon, African chiefs sold their prisoners of war to the Europeans in exchange for guns, the possession of which made them more powerful than their rival African chiefs.

The tragic cycle had begun. African leaders began to compete with their rivals to supply the slaves and obtain the weapons that would maintain their power. The increased rivalry among the Africans thus increased warfare.

There were different aspects or phases of the slave trade: the slave raid, the caravan, the slave market, and the transport of slaves across the oceans. The inhumanity and brutality inflicted on the Africans during all these phases of the slave trade reached proportions that had never been seen before in history.

The effect on the African continent was severe. While those captured and shipped to the slave markets were suffering horribly at the hands of slavetraders and masters, those who remained in Africa had to endure the hardships of lost loved ones and depopulation, a collapsed domestic government and economy, and often harsh colonial rule. Village and family life after the devastating slave raids would never recover their previous stability.

Major Ideas:

. The slave trade arrested the development of the African continent.

. The practice of slavery attempted to dehumanize Africans.

Concepts:

. Change
. Human Rights
. Scarcity

Performance Objectives: Students will be able to:

. Describe the advanced culture of African empires.

. Describe the operation of the slave trade.

. Assess the impact of the slave trade and colonization on the African people.

. Analyze options for resistance available to captives during the Middle Passage.

. Analyze the causes and effects of European invasion of the African continent, including the mobilization into armed resistance.

Development:

. Divide the class into groups, with a maximum number of four students in each group. Distribute to each group member a different reading from among A, B, C, and D from Worksheet 11A, "African Empires." After completing their individual readings students will complete the exercise on the worksheet (without showing other members of the group their individual readings). Then have students explain their answers to the following questions:

  - What information do we gain from these worksheets?

  - What conclusions can you draw about these great kingdoms in Africa during the early stages of the slave trade?

  - In what ways were these kingdoms similar? In what ways were they different?

- Which of these kingdoms would you have most liked to visit?

. Distribute Worksheet 11B, "A Slave Raid." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What does this reading tell us about how the Atlantic slave trade operated?

- What does this reading tell us about the effect of the slave trade on the people of Africa?

- How do you think African family life was affected by the slave raids?

- How do you think the slave raids affected the African villages?

. Distribute Worksheet 11C, "The Middle Passage." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- Why were the slave traders successful in enslaving Africans?

- What does the story of the Middle Passage tell us about the slave system? Why did only about one-third of the slaves survive the trip?

- What kinds of things did the captives in this story do as part of their struggle against the slave traders on the ship? What kinds of things would you have done if you were captured by slave traders?

- Considering the fact that there were more than one hundred successful slave revolts on the high seas, could the captives have done any more in their struggle against the Middle Passage (e.g., violent actions, non-cooperation)? How far would captured slaves have been justified in going to resist the slave traders?

. Distribute Worksheet 11D, "Slave Trade." Have students explain their answers to the following questions:

- What do you see in these pictures?

- What do you learn about the slave trade from this worksheet?

- If you could have spoken to one of the people captured as slaves, what do you think they might have said about their experience?

- How might you have used these pictures to convince people that slavery must be ended?

Follow-up Activities:

. Have students research African cultural contributions to American life. For example, words such as banjo, yam, and canoe have African origins. Okra was an African crop.

- Have students prepare a map of Africa indicating the sites of the great kingdoms.
- Students can research the great kingdoms of Africa and prepare oral or written reports. Examples of artwork or textiles can be designed or illustrated.

Worksheet 11A

AFRICAN EMPIRES

Read and complete the exercise that follows.

A

In the 1500s, Leo Africanus, an African scholar at the time, described the amazing city of Timbuktu as he saw it.

...there is an impressive temple to be seen, whose walls are made of stone and lime.... Here are many shops of craftsmen and merchants and especially those that weave linen and cloth, which are later brought by merchants to Europe.... There are many rich people here.... The rich king has many slates and sceptres of gold, some of which weigh 1300 pounds.... He always has 3000 horsemen and a great number of footmen to protect him.... Here are many doctors, judges, priests and other learned men that are paid for by the king. Many books and manuscripts are brought here which are sold for more money than anything else.

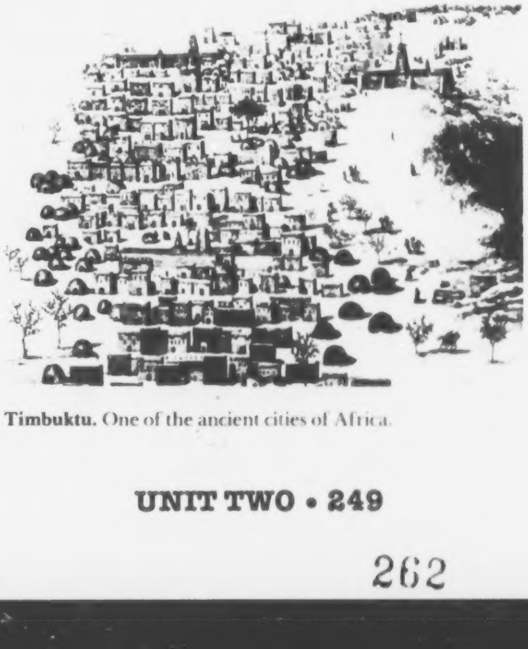
Adapted from: Dr. Robert Brown, The History and Description of Africa by Leo Africanus, Vol. III (Hakluyt Society, 1896), pp. 824-825.

B

In the 1300s Ibn Battuta, a North African scholar, visited Mali, in West Africa, known as a great center of learning and commerce.

I arrived at the capital city Manti by ferry.... On these days the sultan takes his seat after the mid-afternoon prayer. The armor bearers bring in swords ornamented with gold, gold and silver lances and crystal macres.... The commanders and preacher sit in their usual places.... A chair is placed for the sultan to sit on.... The people of Mali are seldom unjust. The sultan spares no mercy to anyone who displays injustice. Everyone feels safe in this country. No one has anything to fear from robbers or violent people. If someone should die, his/her property is returned to the rightful heirs.

Adapted from: Ibn Battuta, Travels in Asia, H.A.R. Gibb, trans. (New York: A.M. Kelley Publishers, 1929)



Timbuktu. One of the ancient cities of Africa.

C

Archaeologist J. Desmond Clark described the "Temple Ruins" of a Zimbabwe culture which existed hundreds of years ago.

The "Temple" was probably the "palace of the chief." Within the maze of walls and passages, made of stone at Zimbabwe but of reeds or pole and thatch in other chiefs' villages, lived the sacred "God-Chief," surrounded by splendor and protected from prying eyes. His actual houses were circular, built of pole, daga (mud), and thatch...and on a special platform where several columns have been found he may have held his court and given his audiences. His relic hut, which housed the sacred tribal relics, would also be in the "Temple" as would the huts of his wives and immediate followers. The common people lived in similar, though probably smaller, huts among the walls and passages of the "Valley Ruins." Each group of huts would belong to a self-contained family unit. The cattle kraals [stock pens] were also probably in the "Valley Ruins"; and on the slopes outside they must have cultivated their millet gardens and pastured their stock.

Africa Peoples and Culture Series James Clark, ed. (Evanston, Ill.: McDougall, Little, Co., 1989) p. 22. Permission pending.

D

The kingdom of Benin in the year 1300 is described below.

Of all the places I've seen, the kingdom of Benin contains the most impressive artwork. Much of the artwork is dedicated to the Oba, as the hereditary absolute ruler is called. The adventures of the Oba are illustrated in bronze sculptures of life at court and the victories of the Benin army. The Oba is also pictured in garments and jewelry such as ankle bracelets and necklaces. Benin [the capital city of Benin] is enclosed on one side by a wall ten feet high, made of two layers of trees with wooden stakes in between.... The king's palace...is a collection of buildings which occupy as much space as the town of Haarlem [Amsterdam].... There are many apartments for the king's ministers and many fine art galleries.

Adapted from: The Book of Duarte Barbosa. Mansel Longworth Dames, trans., in The African Past: Chronicles from Antiquity to Modern Times (Boston: Little, Brown & Co., 1964). Permission pending.

Exercise:

There was no travel industry at the time of the great African Empires. One could imagine what travel posters about Timbuktu, Mali, Zimbabwe, and Benin would look like. Each group member is responsible for completing a travel poster for the kingdoms described in his/her reading. Give three facts on the kingdom described in your reading.

Worksheet 11B

A SLAVE RAID

(An African's Account of a Slave Raid on His Village)

> One day, all of a sudden our village was invaded and in all parts of our town you could hear yelling and crying. People were caught and bound. All the men and women who could be got were caught and tied hand and foot by our enemies. Their weapons were swords and rifles. We could not defend ourselves nor were we able to run away.

Why do you think these people didn't defend themselves or run away?

____

____

____

> We saw a caravan of slaves who had probably been captured at a nearby village. They were painfully bound by the neck to these terrible poles. What a dreadful sight. We couldn't believe it! There were those who were caught in the fields and fishing at the rivers. There were those who were caught while hunting and even at home.
>
> I saw mothers among the captives carrying their young children. The wicked caravan leader had killed many children with his sword. I could hear the mothers saying that it was better to die than to live.

Why do you think the caravan leader killed many of the children?

____

____

____

Adapted from: Africa: Selected Readings, Fred Burke, ed. (Boston: Houghton Mifflin, 1974), p.122 Permission pending.

Worksheet 11C

THE MIDDLE PASSAGE

(An African's account of the Voyage of Slaves to the New World)

Although slavery was common in many parts of the world, including Africa, its practice in the United States was unique. For example, in Africa, enslavement was a penalty for certain crimes or for making war. However, basic rights of the enslaved were protected; African slaves were allowed to own property, to have money, and eventually to gain their freedom.

Africans were taken from their homes, families, and ways of life in Africa and brought to the New World aboard slave ships. This sea journey to the Americas is often referred to as the Middle Passage. A slave, Gustavus Vassa, wrote about the Middle Passage and described it in the following way:

> Seeing the sea and the slaveship for the first time frightened me.
>
> When I was carried on board, I was immediately handled and tossed up by some of the crew to see if I was healthy. I was soon put down under the decks, chained side-by-side with another slave, where there was a horrible stench and sounds of crying. These made me so sick that I could not, nor would not, eat. When I refused, one of the ship's crew held my hands and tied my feet while another whipped.
>
> I feared the people who captured us a great deal because I had never seen such cruelty to whites as well as blacks. I saw one man whip a slave so unmercifully on the deck that the man doing the whipping died. The man who died was tossed over the side as they would have done to a brute. This made me fear these people even more.
>
> Day after day, things grew worse. The stench was worse, if possible. Filling the air were shrieks of the women and the groans of the dying. I was more fortunate than some, being allowed to walk on the deck so often without chains--perhaps it was due to my being so young.
>
> One day, unable to continue a life of such misery, two of my countrymen, who were chained together, jumped into the sea and drowned themselves. Another, who was deathly ill, tried to do the same. However, he was pulled out of the water and beaten unmercifully. Each day, we suffered more hardships than I can talk about.

Gustavus Vassa, The Interesting Narrative of the Life of Olandah or Gustavus Vassa, Written by Himself, 2 Vols. (London: 1789), pp. 46-53.

Worksheet 11C, THE MIDDLE PASSAGE (continued)

Exercise:

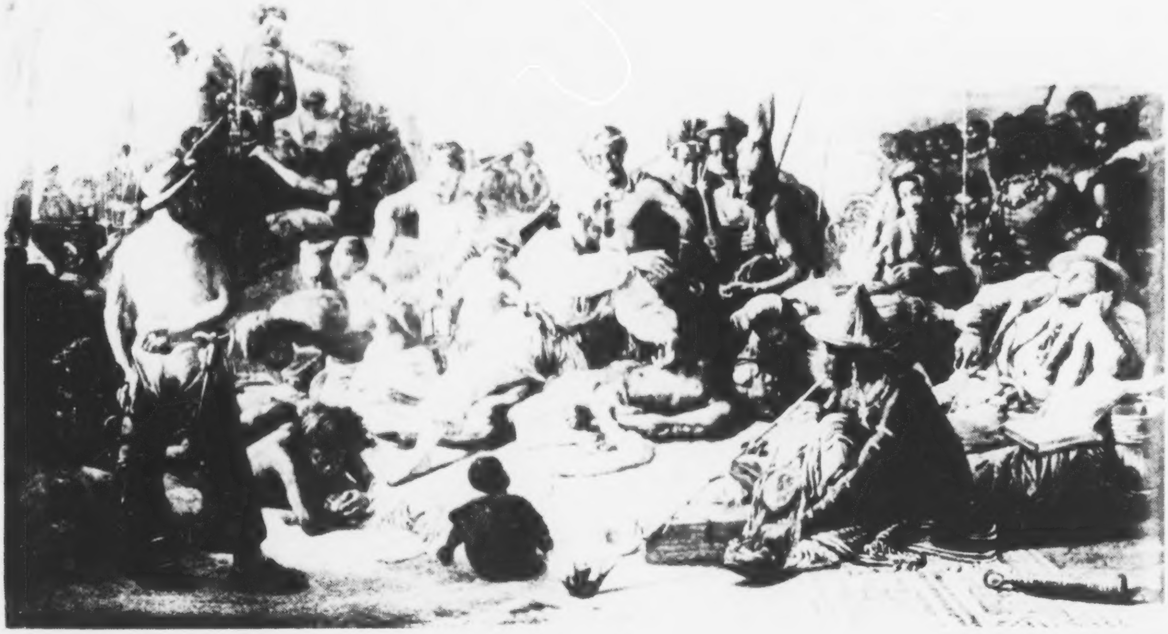
For each of the following statements based upon Gustavus Vassa's account, indicate with a checkmark (✓) whether the statement is valid (supported by the facts) or not valid (not supported by the facts).

STATEMENT	VALID	NOT VALID
1. Some Blacks chose to die rather than submit to a life of enslavement.	_____	_____
2. Vassa was abused and forced to eat when he refused to do so.	_____	_____
3. Only Blacks were treated cruelly by slave traders.	_____	_____
4. Vassa knew nothing of the cruelty to slaves until he was on board the ship.	_____	_____

Worksheet 11D

SLAVE TRADE

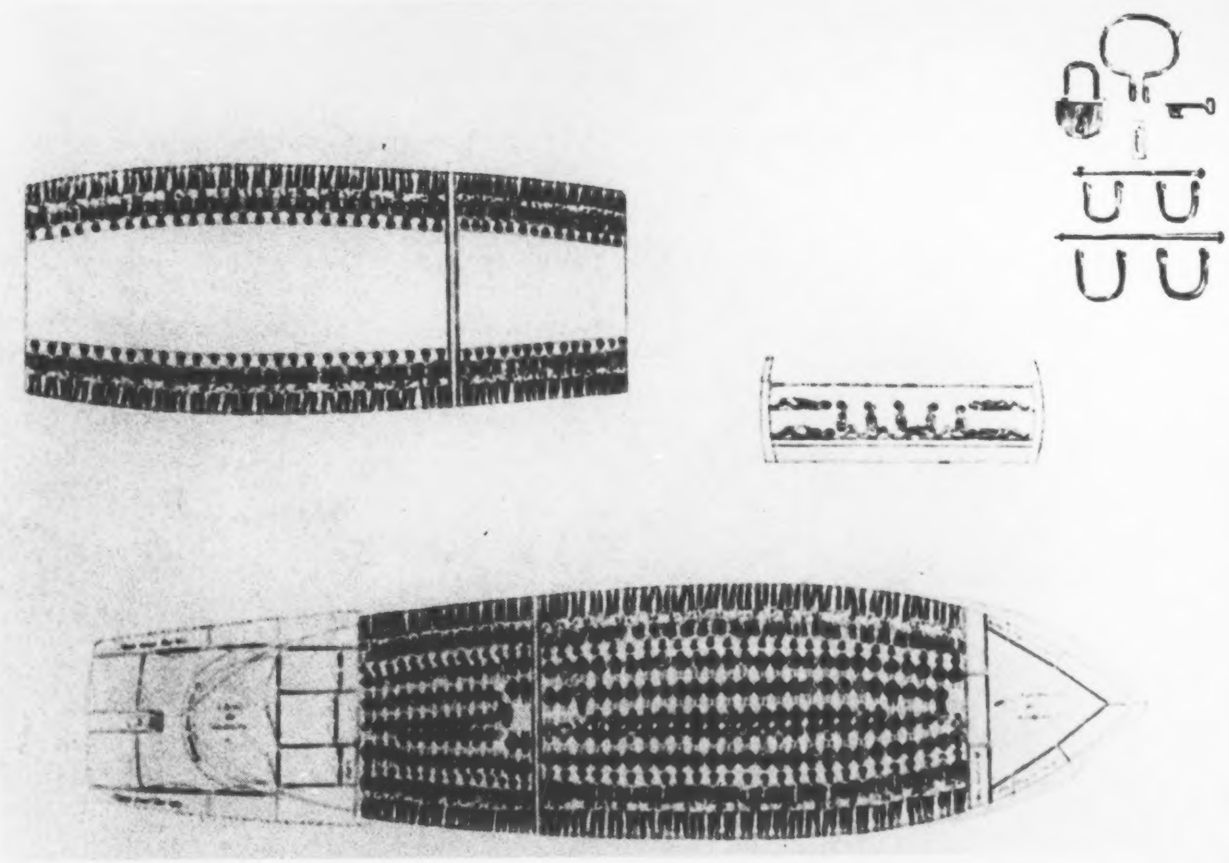
The pictures and captions on the pages below provide additional information about the slave trade.



Bartering for slaves on the Gold Coast (from a colored lithograph in the Macpherson Collection, London). The seamen, but not the slaves, are drawn from firsthand observation.

Photo from: A Pictorial History of Black Americans, L. Hughes, M. Meltzer, and C. Eric Lincoln (New York: Crown Publishers, 1973) p. 12.

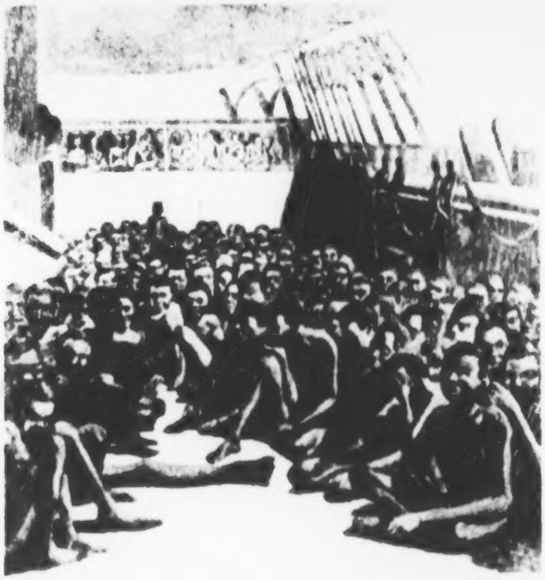
Worksheet 11D, SLAVE TRADE (continued)



Loading Plan of a Slave Ship, with Irons used for Shackling the Cargo.

Photo from: A Pictorial History of Black Americans, L. Hughes, M. Meltzer, and C. Eric Lincoln (New York: Crown Publishers, 1973) p. 13.

Worksheet 11D, SLAVE TRADE (continued)



"Walking skeletons covered over with a piece of tanned leather." Slaves on the deck of the bark Wildfire, captured and brought into Key West, April 30, 1860. (Engraved from a daguerrcotype and published in Harper's Weekly)

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #12

Theme: Movements of People

Focus Question: How did the slave traders profit from slavery?

Background:

During the 18th century, slavery began to take on a more significant role in the economics of the American colonies and Great Britain. The middle passage was only one leg of what was described as the triangular trade route. In one of several versions of the triangular trade, manufactured goods from England were traded for slaves in Africa. The slaves were brought to the West Indies and sold for large profits. In another route, New England colonies traded their rum and other products to Africans in exchange for slaves. The slaves were sent to the West Indies, whereupon they were sold. Some of these profits were used to purchase sugar and molasses, which were sent back to New England and used in the manufacture of rum.

Major Ideas:

. Although the practice of slavery was not new, the development of the international slave trade resulted in a new form of slavery in the colonies and the United States.

. Slavery proved to be an enormously profitable business for slave traders.

Concepts:

. Human Rights
. Interdependence
. Scarcity

Performance Objectives: Students will be able to:

. Identify and describe the term "triangular trade routes."

. Analyze the motivation for becoming a slave trader.

. Examine the degree to which the slave trade profited certain nations.

Development:

. Distribute Worksheet 12A, "Triangular Trade Route." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What information do you get from this map?

- Why was this called the triangular trade route?

- What does this map tell us about the role of slavery in overall trade between the Americas and the other parts of the world?

  - How does this map support the view that the growth of the industrial revolution was built on the backs of slaves?

- Distribute Worksheet 12B, "Slave Trade Profits." Have students explain their answers to the following questions:

  - What information can you get from this worksheet?

  - What conclusions can you draw from the information on this page?

  - How can you explain why the slave trade was so profitable?

  - How does this map help explain why ending the slave trade was so difficult?

  - What would you have said to convince the nations of the world to end the slave trade?

  - Do you think the individual participants or the countries involved bear most of the responsibility for the slave trade?

- Distribute Worksheet 12C, "New York Slave Trade." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

  - What is this news story about?

  - What does this story tell us about New York's role in the slave trade?

  - How does this story support the view that the slave trade was a worldwide enterprise?

  - What is your opinion of Captain Smith?

  - If you were interviewing Captain Smith, what questions would you ask of him?

- Distribute Worksheet 12D, "The Petition." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

  - What is this poem about?

  - How can you explain the title? Why was this poem published?

  - What is the meaning of the line, "O! of less could e'er content you, or you'd buy from Eastern isles, you would fill our hearts with gladness, and our tearful eyes with smiles?"

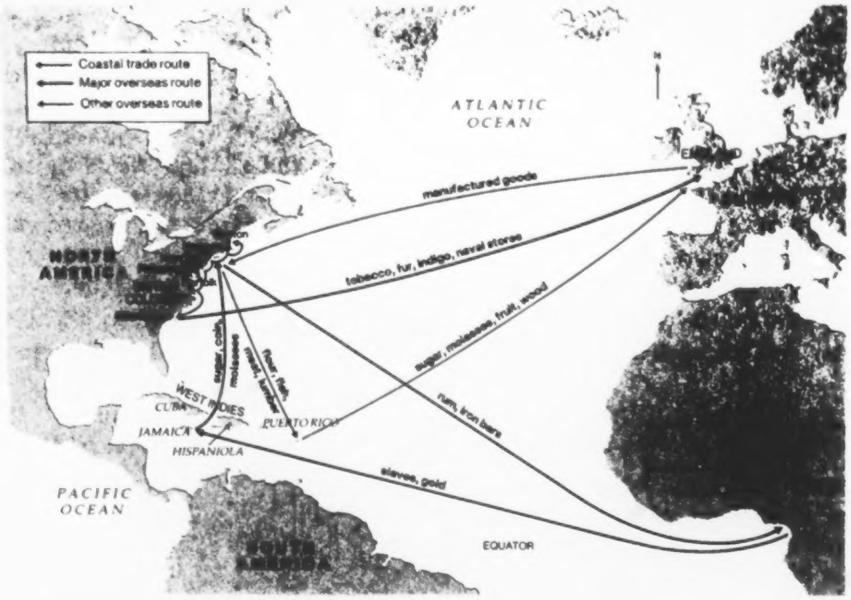
  - As a slave owner, how would reading this poem make you feel?

  - To what degree do you think that publishing poems such as this would have been an effective means of ending the slave trade?

Worksheet 12A

TRIANGULAR TRADE ROUTE

Slavery became one part of a profitable trade route which involved New England, Europe, Africa, and the West Indies. After studying the map below, complete the chart that follows.


Coastal trade route
Major overseas route
Other overseas route
ATLANTIC OCEAN
NORTH AMERICA
manufactured goods
tobacco, fur, indigo, naval stores
sugar, molasses, fruit, wood
rum, iron bars
slaves, gold
molasses
WEST INDIES
CUBA
JAMAICA
HISPANIOLA
PUERTO RICO
PACIFIC OCEAN
SOUTH AMERICA
EQUATOR

History of the American Nation to 1877, Vol. 1 (New York: Scribner Educational Publishers, 1986), p. 130. Permission pending.

According to the map, as a result of the trade routes pictured above (fill in as much as you can):

1. Europe received ______________________________ from ____________________.

   Europe sent ________________________________ to _______________________.

2. New England received ________________________ from ____________________.

   New England sent ___________________________ to _______________________.

3. Africa received ______________________________ from ____________________.

   Africa sent ________________________________ to _______________________.

4. The West Indies received ____________________ from ___________________.

   The West Indies sent _________________________to _______________________.

Worksheet 12B

SLAVE TRADE PROFITS

The information below came from news articles appearing in the 18th century during the height of the slave trade.

1702 - France contracts with Spain to deliver 38,000 African slaves to Spain's colonies in the Americas over the next 10 years. Thirty-three and a third silver crowns will be paid per slave.

1753 - The Cunliffes of Liverpool transported 1,210 slaves in four ships two or three times last year from Africa to the West Indies and North America. Profits received were so large that the Cunliffes sent another 12 ships stocked with rum, sugar, and other articles to England where they were sold for a great deal of money.

1783 - Slavers' profits in Liverpool said to total 2,860,000 pounds in the delivery of 303,000 slaves.

1792 - Liverpool's trade in tonnage reached 260,382 tons this year, up from 18,371 tons in 1719. The "Great Circuit" trade in consumer goods, slaves, sugar, tobacco, and rum best explains the increase.

France Reports Slave Trade Returns a Profit of 300% on Investment!

Slave trade found responsible for the founding of industries, private fortunes, the rebuilding of towns, and the purchase of luxury items.

1800 - The value of British exports this year reached 5 1/2 million pounds, while 100 years ago it stood at a little more than 23,000 pounds. This is the result of the birth of industrialism and the West Africa slave trade, which made it all possible.

1760 Record of Slave Trade Profits

Name of ship	Destination	No. of Slaves	Profits
Lottery	Jamaica	305	11,039 pounds (36 per head)
Enterprise	Cuba	392	6,428 pounds (16 per head)

Adapted from: Basil Davidson, The African Slave Trade (Boston: Little, Brown & Co., 1980), pp. 76-82. Permission pending.

Worksheet 12C

NEW YORK SLAVE TRADE

Read the article below and write in a headline in the space provided. In the spaces below the article, develop two questions you would have asked Captain Smith.

THE AMERICAN MOSAIC
1700s

Headline: ______________________________

Today I interviewed Captain James Smith, a slave trader, about the highly profitable business of the slave trade and the role that New York plays in it. New York, said Captain Smith, "is the major port for the slave trade on earth. Neither in any of the Americas or Asia is it carried out on such a scale. Slaves brought to the West Indies and other destinations are supplied in New York. I got my ship in Boston and sailed here, and then on to Africa. Ships are loaded by many suppliers located on South Street."

I asked about the number of slaves making up Captain Smith's cargo. He answered that, depending on the order, he hauled anywhere from 600-800 slaves. He told me that the profits are very great, into the hundreds of thousands of dollars.

Question #1 ______________________________

____

Question #2 ______________________________

____

Adapted from: George W. Carleton, The Suppressed Book About Slavery! (New York, 1864) pp. 408-411.

Worksheet 12D

THE PETITION

After reading the poem below, complete the exercise that follows.

The Petition

Of the sugar-making slaves - humbly
addressed to the consumers of sugar.

YOU don't wish that we should suffer,
Gentle Massa, we are sure;
You quite willing we be happy,
If you see it in your power.

WE are very long kept toiling,
Fifteen hours in every day;
And the night for months is added,
Wearing all our strength away.

'TIS because you love our sugar,
And so very much you buy;
Therefore day and night we labor,
Labor, labor till we die.

O! IF less could e'er content you,
Or you'd buy from Eastern isles,
You would fill our hearts with gladness,
And our tearful eyes with smiles.

THEN we should have time to rest us,
And our weary eyes might sleep;
We could raise provision plenty,
And we might the Sabbath keep.

'TWOULD not hurt us, Massa gentle,
If you should our sugar leave;
We should only fare the better,
So for us you need not grieve.

'TIS while plenty sugar's wanted,
That we suffer more and more:
Ease us, Massa, ease our sorrow!
See, it is within your power.

IT should be enough for Massa,
If we work as English do;
All to want poor Negro's sugar,
Makes our toil a killing wo.

Prepared by the Anti-Slavery Office, 1836.

Exercise:

After reading the poem "The Petition," list four important points the poem is making about slavery.

1. ____________________

2. ____________________

3. ____________________

4. ____________________

Using the four points you listed above, write a well-organized essay below, including an introduction, a body, and a conclusion. The title of the essay will be "The Petition."

Worksheet 12D, THE PETITION (continued)

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #13

Themes: Contributions, Movements of People

Focus Question: How did slavery affect Africans in America during the colonial period?

Background:

In 1619, captured Africans were first sold as slaves in North America. However, the first group of Africans sold here were indentured servants; they worked hard for an agreed-upon number of years, after which they were freed. Although the freed Africans did participate in the economic life of the North, they had to overcome a great deal of discrimination and were hardly accepted as equals.

Gradually, plantation owners in the hot, humid South came to believe that African workers were vital to their economic success. Cotton, sugar, tobacco, rice, and other agricultural products required endless hours of planting, harvesting, and processing that the cheap labor of slavery could provide. It was this slave labor, unimaginably hard, very often under brutal and inhumane conditions, and almost always without compensation in any form, that enabled the colonies of North America, and later the United States, to grow into an agricultural and economic giant. It should be noted that most colonists did not own slaves.

Depending on the slaveholder, the treatment of slaves varied. In many cases, the slave family unit was broken up, in some cases kept intact. However, family bonds retained their importance among slaves. While most slaveholders feared and prohibited providing their slaves with an education, some slaves became doctors, writers, and skilled professionals. Despite their condition of servitude, Africans made major contributions to colonial American progress.

Major Ideas:

- Landholding systems reflected the geographic and social conditions of the various colonies.
- Because of unique situations, each community developed an economic and political structure that reflected its own needs, wants, and values.

Concepts:

- Environment
- Human Rights
- Justice

Performance Objectives: Students will be able to:

- Describe the conditions under which slaves lived during the colonial period.

- Provide examples of the contributions of slaves to colonial America's progress, and the role they played in the colonial economy.

Development:

- Distribute Worksheet 13A, "Slave Laws." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:
  - What are these laws about?
  - Why would it be necessary for Virginia to pass a law stating that "conferring of baptism does not change the condition of the person as to his bondage?"
  - What's your reaction to the law acquitting slaveholders whose slaves die as a result of their punishments? How was this law justified? Would you agree with the argument supporting this law (i.e., it cannot be presumed that a person would intentionally destroy his own property)?
- Distribute Worksheet 13B, "Clotel." Have students explain their answers to the following questions:
  - What did you learn about the novel Clotel from this worksheet?
  - Explain why the author included a sentence from the Declaration of Independence on the cover.
  - Why do you think the author wrote a novel about his experiences in slavery?
  - Why are slaves referred to at one point as chattel?
  - What impressions about slavery do you think the author is trying to convey?
  - What do we learn about the slave family?
  - What are your feelings about the character Pompey? Do you think the author thought of Pompey more as a villain than a hero?
  - Do you think this book would have sold a lot of copies in the United States in 1853, the year it was first published?
  - To what degree are reading novels a good way to learn about a particular period in American history?
- Distribute Worksheet 13C, "Achievements of Blacks in Slavery." Have students explain their answers to the following questions:
  - What do you see on this worksheet?
  - What does this worksheet tell us about the accomplishments of Black people during slavery?

- How can you explain these achievements during a period when the freedom of slaves was severely limited?

- If you were a slave, how would you have reacted when you learned about these achievements?

- If you were a slaveholder, how would you have reacted when you learned about these achievements?

- After reading this worksheet, roleplay a conversation between a slaveholder and a slave.

- How important were these achievements in the African-American struggle for equality?

. Distribute Worksheet 13D, "Slavery in New York City." Have students complete the exercise on the worksheet. Then have them explain their answers to the following questions:

- What do we learn about slavery in New York City from this worksheet?

- According to this worksheet, how were slaves used in New York City?

- How can you explain the passage of the laws controlling the lives of both free and slave Blacks?

- Why were Blacks prohibited from being out at night without a candle?

- How can you explain why no more than 12 people were allowed to attend the burial of a slave?

- If you were a slave, how would you have reacted to these laws? If you were a free Black, how would you have reacted to these laws? To what degree is your own reaction similar to or different from these reactions?

- As a result of these laws, Blacks began rioting. Was this response justified? How effective is rioting as a means of protesting these laws?

Follow-up Activities:

. Have students research slavery as it existed in other parts of the world and then compare and contrast it with chattel slavery in America.

. Prepare a chart or poster highlighting the achievements of African-American slaves.

. Have students design a plaque commemorating the achievements of African-American slaves.

Worksheet 13A

SLAVE LAWS

At first, Africans were treated as indentured servants when they were brought to America. That is, they were freed after serving an agreed-upon number of years. Eventually, laws like the ones below passed in Virginia legalized the enslavement of Africans in the United States:

> ...From this day forth, these newly arrived Africans and the children born unto them shall be slaves forever.
>
> All children born in this country shall be held bound [slave] or free only according to the condition of the mother...
>
> This Grand Assembly [declares] that the conferring of baptism does not change the condition of the person as to his bondage [slavery] or freedom...
>
> If any slave resists his master...and as a result of the punishment, the slave dies, his death shall not be accounted [considered] a felony [major crime], but the master...be acquitted [found innocent]...since it cannot be presumed that [a person would intentionally] destroy his own estate [property].

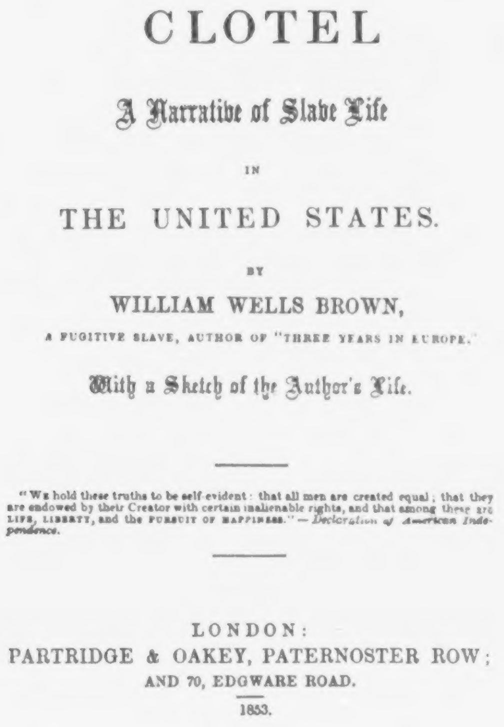
Adapted from: "The Statutes at Large: Being a Collection of All Laws of Virginia, from the First Session of the Legislature in the Year 1619" (1819-1823).

Assume you were a newspaper writer at this time. Write an editorial giving your opinion of the slave laws above.

EDITORIAL
VIRGINIA PASSES NEW SLAVE LAWS

Worksheet 13B

CLOTEL



CLOTEL

A Narrative of Slave Life

IN

THE UNITED STATES.

BY

WILLIAM WELLS BROWN,

A FUGITIVE SLAVE, AUTHOR OF "THREE YEARS IN EUROPE."

With a Sketch of the Author's Life.

> "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights, and that among these are LIFE, LIBERTY, and the PURSUIT OF HAPPINESS." — *Declaration of American Independence.*

LONDON:
PARTRIDGE & OAKEY, PATERNOSTER ROW;
AND 70, EDGWARE ROAD.
1853.

Currer and Althesa are a mother and daughter who will be part of this sale. Clotel, who is still free, is Althesa's sister.

Going to the South

Chapter II

Dick Walker, the slave speculator, who had purchased Currer and Althesa, put them in prison until his gang was made up, and then, with his forty slaves, started for the New Orleans market. As many of the slaves had been brought up in Richmond, and had relations residing there, the slave trader determined to leave the city early in the morning, so as not to witness any of those scenes so common where slaves are separated from their relatives and friends, when about departing for the Southern market. This plan was successful; for not even Clotel, who had been every day at the prison to see her mother and sister, knew of their departure. A march of eight days through the interior of the state, and they arrived on the banks of the Ohio river, where they were all put on board a steamer, and then speedily sailed for the place of their destination.

Walker had already advertised in the New Orleans papers, that he would be there at a stated time with "a prime lot of able-bodied slaves ready for field service; together with a few extra ones, between the ages of fifteen and twenty-five." But, like most who make a business of buying and selling slaves for gain, he often bought some who were far advanced in years, and would always try to sell them for five or ten years younger than they actually were. Therefore the slavetrader very frequently carried out a deception. After the steamer had left the wharf, and was fairly on the bosom of the

Father of Water, Walker called his servant Pompey to him, and instructed him as to "getting the negroes ready for market." Amongst the forty negroes were several whose appearance indicated that they had seen some years, and had gone through some services. Their grey hair and whiskers at once pronounced them to be above the ages set down in the trader's advertisement. Pompey had long been with the trader, and knew his business his job to make these older male slaves to be younger.

Pompey had been with Walker so long, and had seen so much of the buying and selling of slaves, that he appeared perfectly indifferent to the heartrending scenes which daily occurred in his presence. It was on the second day of the steamer's voyage that Pompey selected five of the old slaves, took them into a room by themselves, and commenced preparing them for the market. "Well," said Pompey, addressing himself to the company, I am the gentleman that is to get you ready so that you will bring the master a good price in the Orleans market. "How old are you?" he said to a man who appeared no less than 40. "I'll be 45 or 55, I don't know which." Pompey said, "That may be, but the Master says now you're only 30. In the market, if you say you're 45, the master will tie you up and whip you. "Well then, I guess I will only be 30 when they ask me," replied the Chattel."

"What's your name?" inquired Pompey. "Jim" answered the man. "Oh, Uncle Jim, is it?" "Yes." "They must have off those whiskers of yours, and when you get to Orleans, you must grease that face and make it look shiney." To Toby, a tall, strong looking man who said he was 29, Pompey said. "You're 23 years old and no more.

The slave-trader Walker, on his arrival in New Orleans, took up his quarter at this slave pen with his gang of human cattle; and the morning after, at ten o'clock, they were exhibited for sale. There, first of all, was the beautiful Althesa, whose pale countenance and dejected look told how many sad hours she had passed since parting with her mother at Natchez. There was a poor woman who had been separated from her husband and five children. Another woman, whose looks and manner were expressive of deep anguish, sat by her side. There too, was "Uncle Jim," with his whiskers off, his face shaved clean, and the grey hair plucked out, and ready to be sold for ten years younger than he was. Toby was also there, with his face shaved and greased, ready for inspection. The examination commenced, and was carried on in a manner calculated to shock the feelings of any

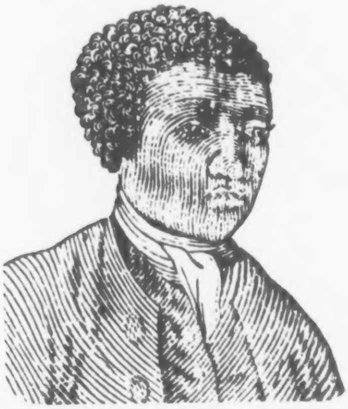
one not devoid of the milk of human kindness. "What are you wiping your eyes for?" inquired a fat, red-faced man, with a white hat set on one side of his head, and a cigar in his mouth, of a woman who sat on one of the stools. "I s'pose I have been crying." "Why do you cry?" "Because I have left my man behind." "Oh, if I buy you I will furnish you with a better man than you left. I have lots of young slaves on my farm." "I don't want, and will never have, any other man," replied the woman.

William Wells Brown, Clotel (London, 1853).

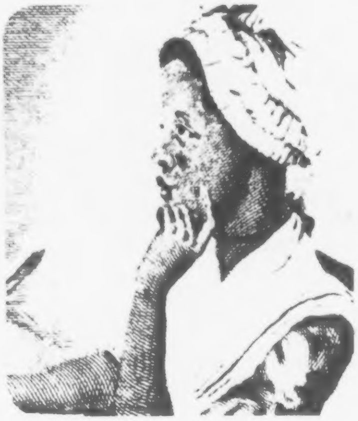
Worksheet 13C

ACHIEVEMENTS OF BLACKS IN SLAVERY

Many Blacks, though slaves their entire lives or for some time, contributed significantly to cultural and economic life in the colonies. Some examples of their achievements appear below:



Benjamin Banneker,
Inventor, Surveyor, Mathematician,
and Astronomer.



Phillis Wheatley,
Poet.

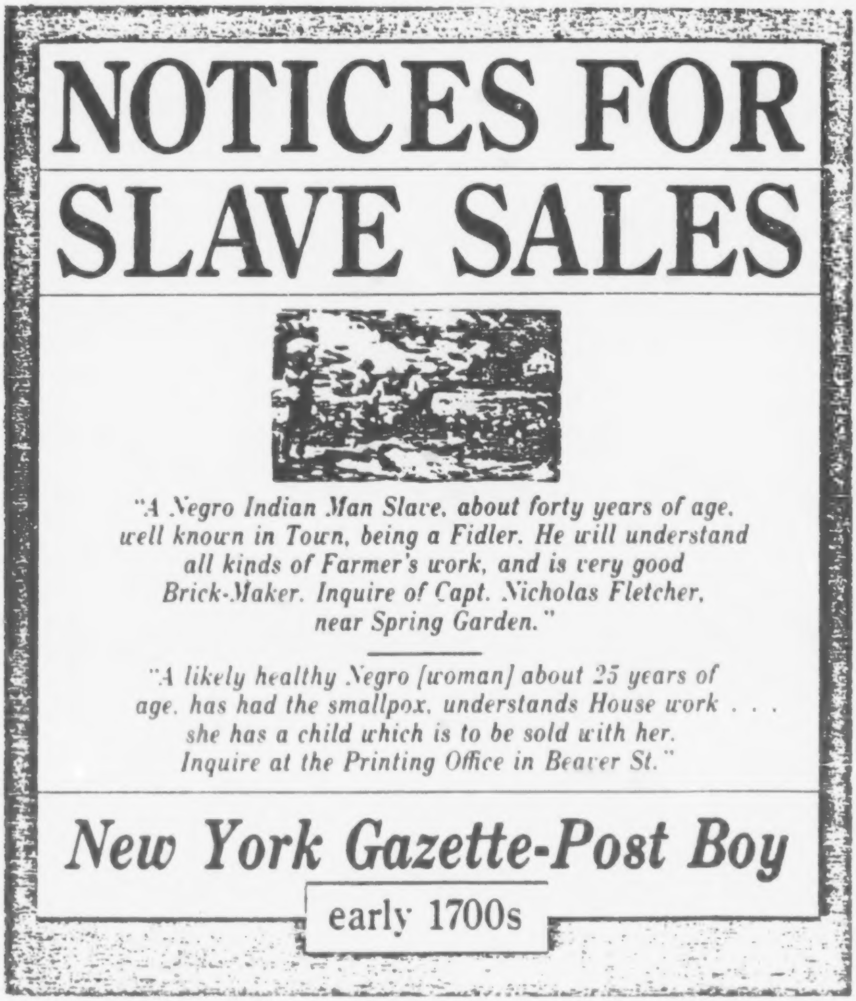
Edmonia Lewis, Sculptor.

Charles L. Reason, Educator.

Photos from: Susan Altman, Extraordinary Black Americans (Chicago: Children's Press, 1989), pp. 16, 18 (top). Pictorial History of Black Americans, L. Hughes, M. Meltzer, and C. Eric Lincoln, eds. (New York: Crown Publishers, Inc., 1983), p. 77 (bottom). Permission pending.

Worksheet 13D

SLAVERY IN NEW YORK CITY



NOTICES FOR SLAVE SALES

"A Negro Indian Man Slave, about forty years of age, well known in Town, being a Fidler. He will understand all kinds of Farmer's work, and is very good Brick-Maker. Inquire of Capt. Nicholas Fletcher, near Spring Garden."

"A likely healthy Negro [woman] about 25 years of age, has had the smallpox, understands House work . . . she has a child which is to be sold with her. Inquire at the Printing Office in Beaver St."

New York Gazette-Post Boy

early 1700s

Linda Biemer, N.Y.C.: Our Community (Layton, Vt.: Gibbs, Smith Publishers, 1986), p. 34.

During the colonial period, New York City contained many slaves and free Blacks. The British government passed the following laws controlling Blacks in New York City:

All Negroes, Both Slave and Free, Shall Follow These Rules:

- It shall be illegal to be out at night without a candle.
- The punishment for setting a building on fire shall be death.
- The punishment for gambling shall be whipping.
- No more than 12 people may attend the burial of a slave.

Worksheet 13D, SLAVERY IN NEW YORK CITY (continued)

Exercise:

Assume you were a Black living in New York City during the colonial period. Below, list the actions you could take in response to the above notice. Then describe the probable results of taking each action. Finally, place an X next to the action you would have taken.

	Possible Responses to Laws	Probable Results of Each Action	The Action You Would Take
1.	____________________	____________________	
	____________________	____________________	___
2.	____________________	____________________	
	____________________	____________________	___
3.	____________________	____________________	
	____________________	____________________	___

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #14

Themes: Movements of People, Struggle for Equality

Focus Question: To what degree was the prosperity of southern colonies dependent upon the work of African slaves?

Background:

Many southern colonies such as Virginia, Georgia, North Carolina, and South Carolina initially had a great deal of difficulty surviving. Among the settlers were a number of aristocrats who were not willing to devote the hours and hard work necessary to succeed. In the case of Virginia, the cultivation of tobacco (taught to the settlers by American Indians) played a major role in sustaining the colony. Other southern colonies depended on such crops as indigo, rice, and sugar. The common denominator in the well-being of the southern colonies was cheap labor in the form of African slaves. It is probably not an exaggeration to say that the South was built on the work of African slaves.

Major Ideas:

- Each community developed an economic and political structure that reflected its own needs, wants, and values.
- Landholding systems reflected the geographic and social conditions of the various colonies.
- Slaves provided the financial backbone to support most of the southern colonies.

Concepts:

- Environment
- Human Rights
- Interdependence

Performance Objectives: Students will be able to:

- Provide examples of the role played by African slaves in the economy of the southern colonies.
- Evaluate the degree to which African slaves should be credited with being the backbone of the economy of the southern colonies.

Development:

- Distribute Worksheet 14A, "Slaves and the Southern Colonies." Divide the class into groups of three. Assign each member of the group a different source on Worksheet 14A to study. All group members should contribute to completing the exercise that follows. Then have them explain their answers to the following questions:
  - What information do we get from this worksheet?

- What does this worksheet tell us about the role slaves played in the economy of the southern colonies?

- What does William Byrd, the tobacco planter, mean when he says, "I live in a kind of independence from everyone except God."

- If you were his slaves, what could have been your reaction to Byrd's comments?

- How do sources A and C explain the increase in the importation of slaves indicated in source "B"?

- To what degree would it be correct to say that the well-being of southern colonies depended on slavery?

. Distribute Worksheet 14B, "The South Depends on Slavery." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What is the letter writer saying here?

- What reasons does the Reverend Fontaine give for saying, "To live in Virginia without slavery is morally impossible"?

- What does this reading tell us about the Virginia colonists?

- What is your reaction to the Reverend Fontaine's comments?

- Roleplay a conversation between Reverend Fontaine and a Virginia slave regarding Fontaine's comments.

. Distribute Worksheet 14C, "Skilled Workers." Have students explain their answers to the following questions:

- What information do we get from the worksheet?

- What does the worksheet tell us about the different kinds of work performed by people in slavery?

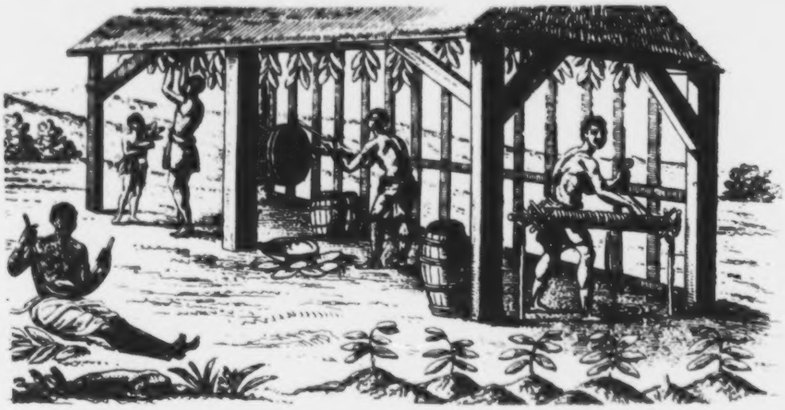
- Which of the workers listed on this worksheet should be considered skilled laborers?

- Why do you think these skilled workers were so valuable to the people for whom they worked?

Worksheet 14A

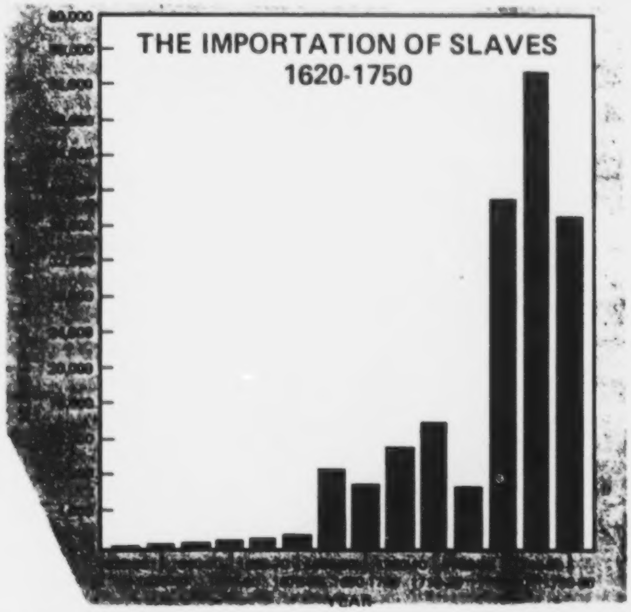
SLAVES AND THE SOUTHERN COLONIES

Textbook authors use a variety of sources to write their textbooks. For example, the sources on this worksheet might have been used to show how important slaves were to the economic growth of the southern colonies. Assume you are writing a text; study the sources below and then complete the paragraph that appears on the next page. Be sure to get information from each of the three sources into the paragraph.



A: Slaves Curing, Drying, Airing, and Picking Tobacco

F. Jackson, Black Man in America (New York: Franklin Watts, 1970), p.11. Permission pending.



B:

M. Brady, Ideas and Action in American History (Englewood Cliffs, N.J.: Prentice Hall, 1977), p. 61.

C: In 1726, William Byrd, a tobacco planter in Virginia, described his life:

> Besides the advantage of pure air, we who have tobacco plantations have a great supply of all kinds of materials without spending money. I have a large family of my own, and my doors are open to everybody, yet I have no bills to pay. A half-a-crown coin will stay in my pocket for many moons without being spent.
>
> I have my flocks and herds, my slaves with every sort of skilled trade available. Because of this I live in a kind of independence from everyone except God.
>
> Although this life is without expense, it is still a lot of trouble. The plantation is like a machine. I must set the springs in motion, and make sure everyone does his share of the work to make the machine operate. But then, this work is an amusement in this silent country.

Adapted from: William Fitzhugh and His Chesapeake World: The Fitzbugh Letters and Other Documents, 1676-1701, R.B. Davis, ed. (c) 1963 by The University of North Carolina Press. Used by permission.

Exercise:

Complete the paragraph below using each of the sources on the previous page.

Slaves Build the Southern Colonies

Many of the southern colonies faired poorly during their early years. Tobacco saved the Jamestown colony. In fact, Virginia's entire economy soon depended on the export of tobacco. ______________________________

Worksheet 14B

THE SOUTH DEPENDS ON SLAVERY

Reverend Peter Fontaine explains the reasons why southern states like Virginia believed that slavery was necessary and justified. European settlers like Fontaine realized that their prosperity was dependent on getting the cheapest work force possible. Most of them had no intention of doing what was viewed as slave labor. Underline and number each reason identified by Fontaine in his letter.

> Dear Brother M,
>
> ...To live in Virginia without slaves is morally impossible. Before our troubles, you could not hire a servant or slave for love or money. Unless one were robust enough to cut wood, to go to mill, to work at the hoe, etc., you must starve or take in some family where they both rob from you and half starve you. There is no price set for corn, wheat and other provisions. If one is forced to buy these things, the seller takes advantage of us. Therefore our people must purchase some slaves and land.
>
> Furthermore, to hire a worker, white or black, if one can find one, costs fifteen pence per day, a bungling carpenter two shillings and six pence per day, before food and lodging. Even to hire a lazy fellow to get wood and water it would cost about 20 pounds per year. Add to this seven or eight pounds and you have a slave skilled as a carpenter or blacksmith for life.
>
> Peter

Memories of a Huguenot Family, Ann Maury, ed. (1853), pp. 351-352.

Worksheet 14B THE SOUTH DEPENDS ON SLAVERY (continued)

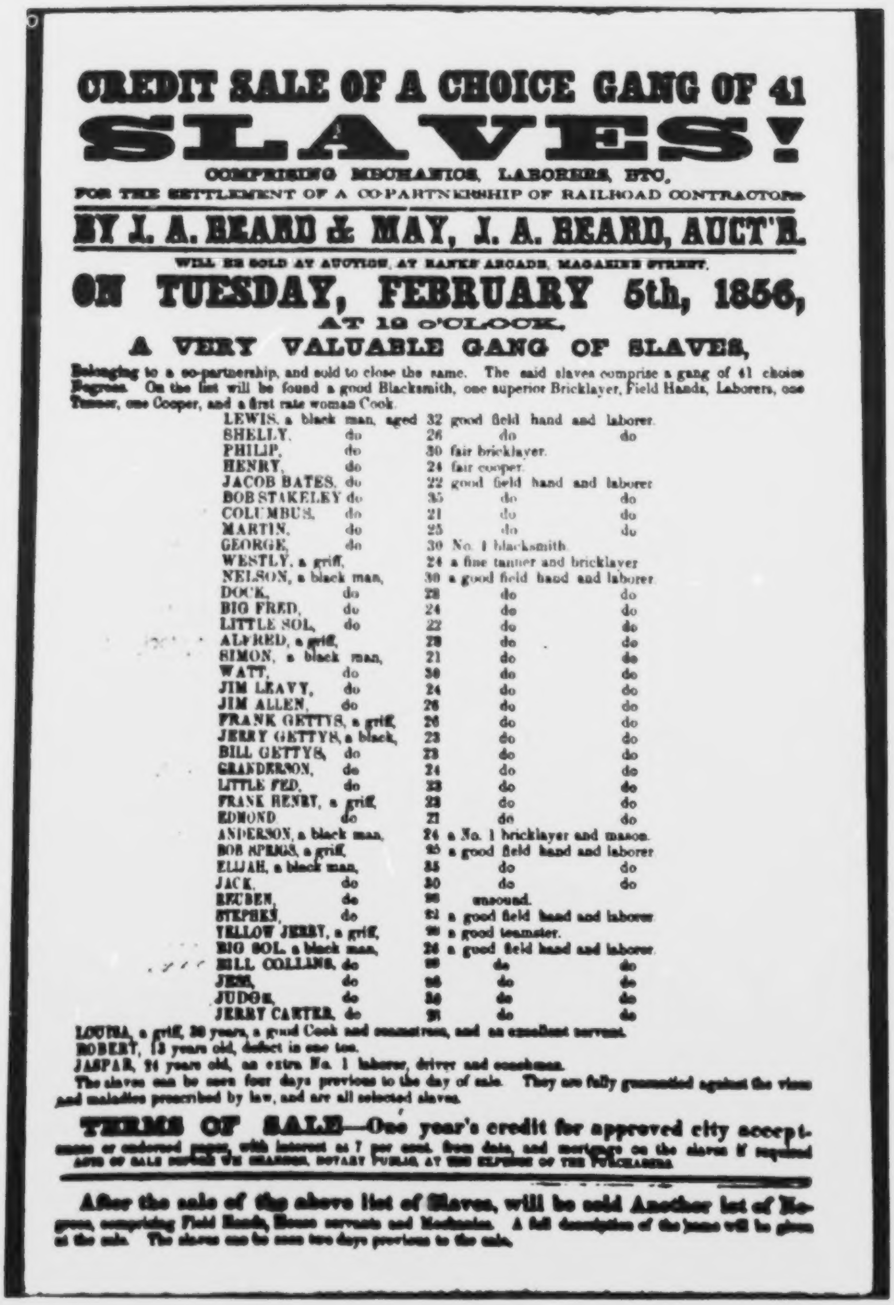
Exercise:

Prepare a response to Peter Fontaine in which you show him the difficulties that you have with his arguments. Point out why you believe slavery is unnecessary and unjustified.

Dear Peter,

Worksheet 14C

SKILLED WORKERS



CREDIT SALE OF A CHOICE GANG OF 41

SLAVES!

COMPRISING MECHANICS, LABORERS, ETC.,
FOR THE SETTLEMENT OF A COPARTNERSHIP OF RAILROAD CONTRACTORS

BY J. A. BEARD & MAY, J. A. BEARD, AUCT'R.

WILL BE SOLD AT AUCTION, AT BANKS' ARCADE, MAGAZINE STREET,

ON TUESDAY, FEBRUARY 5th, 1856,

AT 12 O'CLOCK,

A VERY VALUABLE GANG OF SLAVES,

Belonging to a co-partnership, and sold to close the same. The said slaves comprise a gang of 41 choice Negroes. On the list will be found a good Blacksmith, one superior Bricklayer, Field Hands, Laborers, one Tanner, one Cooper, and a first rate woman Cook.

LEWIS, a black man, aged		32	good field hand and laborer.	
SHELLY,	do	26	do	do
PHILIP,	do	30	fair bricklayer.	
HENRY,	do	24	fair cooper.	
JACOB BATES,	do	22	good field hand and laborer	
BOB STAKELEY	do	35	do	do
COLUMBUS,	do	21	do	do
MARTIN,	do	25	do	do
GEORGE,	do	30	No. 1 blacksmith.	
WESTLY, a griff,		24	a fine tanner and bricklayer	
NELSON, a black man,		30	a good field hand and laborer.	
DOCK,	do	28	do	do
BIG FRED,	do	24	do	do
LITTLE SOL,	do	22	do	do
ALFRED, a griff,		28	do	do
SIMON, a black man,		21	do	do
WATT,	do	30	do	do
JIM LEAVY,	do	24	do	do
JIM ALLEN,	do	26	do	do
FRANK GETTYS, a griff,		26	do	do
JERRY GETTYS, a black,		23	do	do
BILL GETTYS,	do	23	do	do
GRANDERSON,	do	24	do	do
LITTLE FED,	do	23	do	do
FRANK HENRY, a griff,		23	do	do
EDMOND	do	21	do	do
ANDERSON, a black man,		24	a No. 1 bricklayer and mason.	
BOB SPRIGGS, a griff,		25	a good field hand and laborer	
ELIJAH, a black man,		35	do	do
JACK,	do	30	do	do
REUBEN,	do	[illegible]	unsound.	
STEPHEN,	do	21	a good field hand and laborer	
YELLOW JERRY, a griff,		[illegible]	a good teamster.	
BIG SOL, a black man,		26	a good field hand and laborer.	
BILL COLLINS,	do	[illegible]	do	do
JESS,	do	26	do	do
JUDGE,	do	36	do	do
JERRY CARTER,	do	31	do	do

LOUISA, a griff, 30 years, a good Cook and seamstress, and an excellent servant.
ROBERT, 13 years old, defect in one toe.
JASPAR, 24 years old, an extra No. 1 laborer, driver and coachman.

The slaves can be seen four days previous to the day of sale. They are fully guaranteed against the vices and maladies prescribed by law, and are all selected slaves.

TERMS OF SALE—One year's credit for approved city acceptances or endorsed paper, with interest at 7 per cent. from date, and mortgage on the slaves if required. ACTS OF SALE BEFORE WM. SHANNON, NOTARY PUBLIC, AT THE EXPENSE OF THE PURCHASERS.

After the sale of the above list of Slaves, will be sold Another lot of Negroes, comprising Field Hands, House servants and Mechanics. A full description of the same will be given at the sale. The slaves can be seen two days previous to the sale.

From: A Pictorial History of Black Americans, L. Hughes, M. Meltzer, and C. Eric Lincoln, eds. (New York: Crown Publishers, 1983) p. 21. Permission pending.

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #15

Theme: Culture/Diversity

Focus Question: What were the differences and similarities between family life during the colonial period and family life today?

Background:

The family was the center of life in colonial times. Colonists married young and had large families, which were needed to get work done. Families assigned roles for the many chores needed to survive. As towns developed, some of the work was taken over by artisans. Shops were opened which sold baked goods, shoes, etc.

Cultural groups continued to follow old-world traditions, modifying these according to their new circumstances and to the availability of products and crops in America. Skills needed for the survival of the family were passed on from parents to children. The values of the family were transmitted and reinforced through the tasks assigned to family members.

Artifacts, pictographs, and oral histories, as well as diary accounts written by Europeans, provide records of the American Indian people and their family roles. The accounts provide portraits of both nuclear and extended families among the American Indians. The portrait of Lenape life provided on the following pages shows the significant influence of women, both within the community and the family.

Major Ideas:

- The family transmits the values of past generations and modifies them in new situations.
- Colonists drew upon their European traditions to establish the family as the basic social unit in their new communities.

Concepts:

- Culture
- Diversity

Performance Objectives: Students will be able to:

- Describe family roles in the colonial period.
- Compare and contrast family life in the colonial period with family life today.
- Analyze the reasons for the importance of the family unit in colonial times.
- Discuss the organization of the Lenape family.

Development:

- Distribute Worksheet 15A, "Youngsters in New Amsterdam." Have students work in groups to read the worksheet, complete the exercise, and explain their answers to the following questions:
  - What does this diary entry tell you about family responsibilities of young people in New Amsterdam in 1640?
  - How do the responsibilities of the male children compare to the responsibilities of the female children?
  - How do the responsibilities of these young people compare to your responsibilities today?
  - How would you react today to having the amount of responsibility that these young people had? Why do you think it was necessary for them to have these responsibilities?
  - Do you think young people today would be better off having responsibilities like these youngsters of 1640?
- Distribute worksheet 15B, "Table Manners in Colonial America." Have the students, working in pairs, read the worksheet and complete the exercise. Then have them explain their answers to the following questions:
  - What is this worksheet about?
  - What do these rules tell us about family life in that period? What do these rules tell us about the place of children in the family at this time?
  - How comfortable would you feel eating at this table? Why?
  - To what degree does your family conform to these manners?
  - Do you think that more families today should have rules such as these? Why or why not?
- Distribute Worksheet 15C, "Attempts to Rejoin Families." Have students explain their answers to the following questions:
  - How does this worksheet provide evidence of the importance of family to those in slavery?
  - Roleplay the reunion between one of the runaways described in this worksheet and the family members they were seeking.
  - If you were a slave, would you have been willing to face the possible consequences of running away to seek your family?
- Distribute Worksheet 15D, "Lenape Family." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:
  - What does this worksheet tell us about Lenape family life?

- Can you draw any conclusions about the role of women and the wife's family from the reading? Why would feminists today be proud of the position of women in Lenape society?

- To what degree was Lenape family life similar to the family life of colonists?

- How was Lenape family life similar to the family life of most Americans today? In what ways was it different?

- Describe what it might have been like for you to live in a Lenape family.

- To what degree would you like to see American families borrow some of the practices of Lenape families? Explain.

Follow-up Activities:

. A class visit to Lefferts Homestead, Flatbush Avenue, Brooklyn [(718) 965-6505] can provide further information on family life in colonial times.

. To learn more about Dutch family life in New York, you can view permanent exhibits at The Museum of the City of New York, 5th Avenue and 103 Street, New York, NY 10029 [(212) 534-1672.]

. Students can research art textbooks to find samples of family portraits from the colonial period and compare these portraits to family portraits today.

. Have students imagine what it would have been like to be alive during the 1640s; then have them write diary entries describing their daily activities for one week.

Worksheet 15A

YOUNGSTERS IN NEW AMSTERDAM

The following diary entries of a ten-year-old girl in New Amsterdam was written in 1640. Work with your group to draw pictures of each diary entry.

1. As soon as we hear the horn blast three times, we know it's dawn, time to get up.

2. My brother helps take the cows to pasture.

3. I help my mother start a big fire to cook breakfast.

4. Some days I go to church to learn to read and write and to study from the Bible.

5. I help my mother with the cooking and cleaning when I'm not in school. She will open her own business soon.

6. My brother helps our father take care of the fields, build barns and make furniture.

Worksheet 15A, YOUNGSTERS IN NEW AMSTERDAM (continued)

7. Sometimes we play games. My favorites are bowling and ice skating. My brother likes to fish and hunt pigeons.

8. We spend a lot of time in church. We must remain silent there. The minister is also my school teacher.

Worksheet 15B

TABLE MANNERS IN COLONIAL AMERICA

This list, adapted from A Pretty Little Pocket Book, illustrates typical table manners taught to children in the colonial family in New England. After reading the list, work with a partner to complete the exercise that follows.

Table Manners

1. Never be seated until after blessing has been made and parents have given permission.
2. Never ask for anything on the table.
3. Never speak unless spoken to.
4. Always break the bread and do not bite into a whole slice.
5. Never take salt unless you have a clean knife.
6. Never throw bones under the table.
7. Do not stare at anyone who is eating.
8. When you are moderately satisfied, leave the table and room at once.

Adapted from: Alice Morge Earle, Home Life in Colonial Days (Williamstown, Mass.: Cornerhouse Publishers, 1989), pp 102-103. Permission pending.

Exercise:

Marjorie Manners, a colonial "expert" on etiquette for youngsters, has begun a newspaper column in which she answers letters from youngsters. Work with a partner to write an answer to the following letters submitted to Miss Manners.

> Dear Marjorie,
>
> We had guests for dinner last night. My mother made me leave the table after I cut my roast and then put my knife in the salt box. Was she right?
>
> Hungry

Dear Hungry,

Marjorie Manners

Dear Marjorie,

We had a special dinner last night. I ate sweet meats, venison, apple pie, pumpkin, soup and bread. After dinner, I had a stomach-ache. My mother says it's my fault. What should I say?

Stuffed

Dear Stuffed,

Marjorie Manners

Worksheet 15C

ATTEMPTS TO REJOIN FAMILIES

Many slaves faced great risks in their attempts to reunite with family members. The advertisements below, placed by slaveholders, demonstrate the value that slaves placed on family bonds.

Macon (Ga.) Messenger, November 23, 1837. $25 Reward. Ran away, a Negro man, named Cain. He was brought from Florida, and has a wife near Mariana, and probably will attempt to make his way there.

Richmond (Va.) Compiler, September 8, 1837. Ran away from the subscriber, Ben. He ran off without any known cause, and I suppose he is aiming to go to his wife, who was carried from the neighborhood last winter.

Richmond (Va.) Enquirer, February 20, 1838. Stop the Runaway!!! $25 Reward. Ran away from the Eagle Tavern, a Negro fellow named Nat. He is no doubt attempting to follow his wife, who was lately sold to a speculator named Redmond. The above reward will be paid by Mrs. Lucy M. Downman, of Sussex County.

Savannah (Ga.) Republican, September 3, 1838. $20 Reward for my Negro man Jim. Jim is about 50 or 55 years of age. It is probable he will aim for Savannah, as he said he had children in that vicinity.

Lexington (Ky.) Observer and Reporter, September 28, 1838. $50 Reward. Ran away from the subscriber, a Negro girl named Maria. She is of a copper color, between 13 and 14 years of age--bare headed and bare footed. She is small of her age--very sprightly. She stated she was going to see her mother at Maysville.

Worksheet 15D

LENAPE FAMILY

The Lenape (Len-ah-pay) Indians were among the American Indian people who occupied what is now the New York City metropolitan area during the colonial period. Assume that the worksheet below represents four note cards from a student doing a report on the Lenape (meaning "common" or "ordinary" people) families. Decide on four categories related to the Lenape family into which the information on each "note card" belongs. Write the category in the spaces indicated to the left.

CATEGORY: ______________

Members of Lenape families who lived together were related only through the mother's side. Such a family usually included the mother, her mother and grandmother, her brothers and sisters and all children of the female side.

CATEGORY: ______________

Lenapes also belonged to one of three clan groups, the turtle, wolf, and turkey. If a mother belonged to the wolf clan, so did each of her children. All members of the wolf clan anywhere were related. A man and a woman from the same clan could not be married. The children in any marriage belonged to the mother's clan.

CATEGORY: ______________

In order to get married, a boy selected a piece of meat from a deer that he killed. The boy's mother or a friend gave this meat to the girl's family. If the girl agreed to the marriage, she returned some of the meat cooked. The boy and the girl then considered themselves married and he went to live in his wife's mother's house. If they had children and built their own house, the house belonged to the wife.

CATEGORY: ______________

Some Lenape marriages ended in divorce. If the wife wanted a divorce, she would put his clothing and all the things that belonged to him outside the house. If the man wanted the divorce, the man would simply leave his wife's house. No matter who wished for the divorce, the man left the wife's house but the children remained with the mother.

Adapted from: Herbert C. Kroft, Lenapes of New Jersey (South Orange, New Jersey: Seton Hall University Museum, 1987), pp 15-16. Permission pending.

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #16

Theme: Struggle for Equality

Focus Question: How did the system of indentured labor help to solve the labor shortage in colonial America?

Background:

Land cheap, labor dear, were bywords in colonial America. The expensive and dangerous voyage, the harshness of life in a wilderness, and the fear of the unknown all made it difficult to attract the labor needed to exploit the wealth of the new world. The colonists resorted to a variety of methods to solve this problem. In the 17th and early 18th centuries both Maryland and Virginia made use of a "headright" system to overcome the cost of the long ocean voyage. Anyone paying for the transportation of a newcomer received fifty acres of land. Cheap land was by this system converted into expensive labor. The Dutch in their New Amsterdam colony offered large tracts of land and many feudal rights known as patroonships to those who brought over fifty families. The indenture system was another technique for attracting the needed labor supply. Poor Europeans, desperate for a chance to improve their conditions, voluntarily indentured themselves (signed contracts binding themselves to exchange their labor for four to seven years in return for passage to the colonies) to merchants, craftsmen, farmers, and planters. At the end of their term of indenture the servants were often given land and tools to begin their lives as free men and women. African-Americans, both slave and free, were included in the labor force. It is estimated that outside of the New England colonies, a large percentage of the population in 1750 consisted of indentured servants or their descendants.

That none of these systems were able to meet the growing need for laborers in the colonies is attested to by the early appearance of African slaves in the colonies.

Major Ideas:

- Because of unique situations, each community developed an economic and political structure that reflected its own needs, wants, and values.

- Economic conditions determined the type of work done in the colonies.

Concepts:

- Human Rights
- Scarcity

Performance Objectives: Students will be able to

- Describe the conditions faced by indentured servants on their voyage to the colonies.

- Explain how indentured servants helped the economic development of the colonies.

Development:

- Distribute Worksheet 16A, "An Eyewitness Account of the Crossing of Indentured Servants." After students have completed the reading, have them explain their answers to the following questions:
    - What do we learn from this story?
    - Why do you think a person would have become an indentured servant?
    - What does this story tell us about the lives of indentured servants?
    - What do you think it might have been like to travel to the American colonies on a ship as an indentured servant?
    - Under what conditions would you have signed an agreement to become an indentured servant?
    - How did indentured servants benefit the colonies?
    - Since indentured servants came here voluntarily, did they only have themselves to blame for their conditions? Explain.
- Distribute Worksheet 16B, "Two Indentured Servants Speak Out." When students have completed the reading, ask the following questions:
    - Why is Elizabeth Sprigs so unhappy with her life as an indentured servant?
    - How was Richard Tuggey's experience as an indentured servant similar to/different from that of Elizabeth Sprigs'?
    - How do you explain the differences between Elizabeth's and Richard's accounts of indentured servitude?
    - Why do you think Richard Tuggey asked his father to send knives, buckles, and buttons, even though he seems to have plenty of money?
    - Based on what you have read, do you think indentured servitude should have been made illegal?
- Distribute Worksheet 16C, "African-American Indentured Servants." Have students study the worksheet and explain their answers to the following questions:
    - What does this worksheet tell us about the labor system in colonial times?
    - What work arrangements did African-Americans agree to? Why were these arrangements preferable to slavery?
    - Why did the Dutch teach Blacks such trades as carpentry and blacksmithing?
    - What promises did the sponsors make in return for the services of African-Americans?

- If you had lived in New Amsterdam or colonial Virginia, would you have considered entering into an agreement like the one documented here? Explain.

- What impact did the system of indentured servitude have on the colonial work force? Explain.

Worksheet 16A

AN EYEWITNESS ACCOUNT OF THE CROSSING OF INDENTURED SERVANTS

In the 1600s, the first Africans came to America as indentured servants; in the 1700s, many Europeans also made the passage to the colonies in exchange for their labor. In return for passage to the colonies, indentured servants agreed to work for their master for a specific number of years. Thereupon, they would be freed.

Below is an eyewitness account. It was written by a German preacher named Gottlieb Mittelberger. He crossed the Atlantic to see for himself what conditions were like on the seven- to twelve-week journey to America.

> There is on board these ships terrible misery, stench, fumes...many kinds of sea-sickness, fever...boils, scurvy, cancer, mouth-rot and the like.... All come from old and sharply salted food and meat, also from very bad and foul water. Many die miserably.... Misery reaches the climax when a gale rages for two to three nights and days, so that everyone believes the ship will go to the bottom.... The people cry and pray most piteously....
>
> Children from one to seven rarely survive the voyage.... I witnessed such misery in no less than 32 children in our ship, all of whom were thrown into the sea.... That most people get sick is not surprising because warm food is served only three times per week.... The water...is often very black, thick and full of worms so that one cannot drink it without hating it, even with the greatest thirst.... When after the long voyage, the ships come in sight of land...all creep from below on deck...and weep for joy and pray and sing, thanking and praising God.... But, alas! When the ships have landed at Philadelphia after their long voyage, no one is permitted to leave...except those who pay for their passage. The others who cannot pay must remain on board until they are purchased.
>
> The sale of human beings in the market on board the ship is carried on thus; every day Englishmen, Dutchmen, and High-German people come...and select among the healthy persons...and bargain with them how long they will serve for their passage money, which most of them are still in debt for. When they have come to an agreement, [they] bind themselves in writing to serve 3, 4, 5, or 6 years.... But very young people from 10 to 15 years must serve until they are 21.
>
> It often happens that whole families -- husbands, wives, and children -- are separated by being sold to different purchasers. If someone in the country runs away from his

Worksheet 16A, AN EYEWITNESS ACCOUNT OF THE CROSSING OF INDENTURED SERVANTS (continued)

> master who has treated him harshly, he cannot get far. Good provision has been made...so that a runaway is soon recovered.... If such a runaway has been away from his master one day, he must serve for it as punishment a week. For a week, a month, and for a month a half a year. But if a master will not keep the runaway after he has got him back, he may sell him.

Gottlieb Mittelberger, Journey to Pennsylvania in the Year 1750, trans. from German by Carl Theodore Eben (Philadelphia: J.J. McVey, 1898), pp. 20-29.

Exercise:

Based on the account you just read, write in below either the missing cause or effect as appropriate.

Cause	Effect
1. ______________________________ ______________________________	1. Whole families are separated.
2. Old and sharply salted food and meat. Foul water.	2. ______________________________ ______________________________
3. ______________________________	3. All weep for joy and pray and sing.

Worksheet 16B

LIFE AS AN INDENTURED SERVANT

The lives of indentured servants varied, as illustrated in the two letters below:

Maryland Sept'r 22'd 1756

Honored Father

O Dear father, what we unfortunat English People suffer here is beyond belief. I am working almost Day and Night, and very often in the Horses druggery...and then tied up and whipp'd to that degree that you'd not serve an animal.

[There is] hardly any thing but Indian Corn and Salt to eat and that even begrudged. [I have] no shoes nor stockings to wear.... What rest we can get is to rap ourselves up in a blanket and lie upon the Ground. And now I beg, if you have any sympathy left, show it by sending me some relief. Clothing is most important which you may easely send them to me by any of the ships bound to Baltimore Town, Patapsco River, Maryland. Best wishes to you and Uncles and Aunts, and respect to all friends.

Honored Father,
Your disrespectful and disobedient Child,
Elizabeth Sprigs

November the 2, 1756

Honored Father and Mother

I take this opportunity to let you know that I am in Maryland and a footman to the Honrable Colonel Taskur and I am in a Good Place.... I live as well as anyone can. But to be so long from hearing or seeing from you I think you are dead. I have sent 2 letters to you and never received an answer. I expect you are dead. I am married since I came here, and I hope to be in England in about 12 months and shall bring my wife with me. Pray send to me some knives, buckles and anything you think proper for I can make good money heer.

Your dutiful son,

Richard Tuggey

Public Record Office, London, High Court of Admiralty, 30:258, no. 106, and 30:258, no. 90; photostats in the Library of Congress.

Worksheet 16B, LIFE AS AN INDENTURED SERVANT (continued)

Exercise:

Select categories that can be used to compare the two previous examples of the way indentured servants lived. Write the categories in the proper column and give examples from the letters showing how these categories are discussed in each letter.

Categories	Examples From Letter #1	Examples From Letter #2

Worksheet 16C

AFRICAN-AMERICAN INDENTURED SERVANTS

The following notices, registered in New Amsterdam and Virginia, documented the contributions of Blacks to the colonial work force.

NEW AMSTERDAM

> We the Governors of the Dutch East India Company grant the following eleven Negroes and their wives their freedom. Each shall receive a suitable piece of land so that they might support themselves through honest labor. In return, they must pay the Company an annual fee of 22 1/2 bushels of corn, wheat, peas, or beans and one fat hog valued at eight dollars. Faulting this, they are to be returned to servitude.
>
> \- New Amsterdam, February 1664
>
> We cannot send the skilled workers that you request from Holland. They are needed at home, and it would be very expensive to send them to New Amsterdam. We therefore suggest that you teach trades such as carpentry, bricklaying and blacksmithing to the Negroes in New Amsterdam both slave and free, as has been done in Brazil. We think that this race has sufficient fitness to do these skilled jobs.
>
> \- The Directors of the East India Company to Governor Peter Stuyvesant

---

The Negro in New York, L. Ottley, ed. (New York: The New York Public Library, 1967), pp. 4-34, passim.

VIRGINIA

> I, Captain Francis Pott agree to take the daughter of my Negro Emmanuel Dergis, Elizabeth, as my indentured servant. She is to serve 13 years at which point she will be granted her freedom. I promise during that 13 year period to provide her with clothes, food, lodging and raise her in the Christian Faith.
>
> \- Northhampton, Virginia, 1645
>
> Be it ordered that David James, a free Negro, be bound to Mr. James Idell as an apprentice for a seven year period. Mr. Idell is to teach him to read the Bible and to work in the tanner's trade.
>
> \- Warwick County, Virginia, 1727

John Russell, The Free Negro in Colonial Virginia (Baltimore: Johns Hopkins University Press, 1917), pp. 145-158, passim.

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #17

Themes: Contributions, Culture/Diversity

Focus Question: How important was the role of women in colonial America?

Background:

In the earliest European settlements, life for all colonists was hard. Survival was the paramount issue, and hard work was essential for all family members. As the colonists prospered, their life styles were differentiated by geographic location and social status.

Women's work was essential to the economic success of the family. The family was the center of life, and women had certain responsibilities such as cooking, sewing, helping with the harvest, caring for the sick, and teaching young children. Other tasks such as soap and candle making required help from the rest of the family.

As towns and villages developed, a woman's status affected her options and life style. European women of wealth were able to buy luxury products from Europe. There were opportunities for socializing and entertainment through quilting bees and similar activities. For women of low status, daily chores consumed most of their time.

Lenape women, like many Native American women, had a considerable responsibility and role in the family and the community. In addition to their power in the matrilineal family structure and their role in choosing leaders, Lenape women gathered crops, made clothing and containers, and contributed to the economic survival of the community through their activities. Native American women tried to maintain their life styles, although it became increasingly difficult to do so after European contact and "invasion" of their land.

African-American women in slavery were limited in the contact they had with the rest of their families. Yet, within slave societies as they existed on the plantation, women played an important leadership role, often directing whatever resistance existed against the harsh rules imposed upon them.

Major Ideas:

- Colonists drew on their European traditions to establish the roles that women would play in colonial America.

- Home conditions imposed unequal opportunities for women in colonial America.

Concepts:

- Empathy
- Identity

Performance Objectives: Students will be able to:

- Explain the impact of societal values on colonial women (e.g., large families, parental consent for marriage, early marriage).
- Discuss the role of women in colonial America.
- Analyze societal restrictions placed on women in colonial America.
- Describe the roles of leadership assumed by Native American women and slave women.
- Evaluate the extent to which women had equal career opportunities in colonial America.

Development:

- Distribute Worksheet 17A, "Women's Day Magazine -- Colonial America." Have students consider the photos, read the captions, complete the exercise, and answer the questions below.
  - What do these pictures tell us about the life of women in colonial America?
  - How can you explain the fact that these chores were the responsibility of women rather than men?
  - How would a women's magazine today compare to this one? How was the role of women during colonial times similar to/different than the role of women today?
  - How do you think women today would react to the role of women during colonial times?
  - Should the women described in this worksheet have protested these roles?
  - How important were colonial women to the success of the colonies?
- Distribute Worksheet 17B, "Lenape Pictures." Have students complete the exercise, then have them explain their answers to the following questions:
  - What do you see in these pictures?
  - How would you describe the kind of work Lenape girls and women did?
  - How would you feel about doing such work?

Distribute Worksheet 17C, "Lenape Women and Girls at Work." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What information about the work of Lenape women and girls do we get from this worksheet?
- How would you compare this view of Lenape women's work to the view you got from the pictures?

- How would you compare the work done by Lenape women and girls to the work done by women and girls whom you know today?

- How do the pictures and this account highlight the important role of women in Lenape society? How does this contrast with the roles of other women of this period?

- To what degree does this account indicate that the Lenape lived in harmony with their environment?

- If you could, what questions would you ask of the person who wrote this account?

. Distribute Worksheet 17D, "Women in Slavery." Have students read the passage and explain their answers to the following questions:

- What does this worksheet tell us about the various roles women in slavery occupied?

- How would you compare and contrast the roles that slave women had on different plantations? How were these roles similar? How were they different?

- To what degree would one be justified in saying that of all the plantation workers women played the most important roles?

. Distribute Worksheet 17E, "Sister Juana Ines de la Cruz." Read the poem to the class. Have students complete the worksheet and explain their answers to the following questions:

- What is this poem about?

- What values are important to Sister Juana?

- Why does she feel persecuted?

- What does Sister Juana mean when she says, "I value not a treasure trove nor wealth; the greater measure of content I find is placing riches only in my mind"?

- In what ways was Sister Juana a woman "ahead of her time?"

- Should Sister Juana be praised or faulted for her outspokenness? Explain.

. Distribute Worksheet 17F, "The Inquisition of Sister Juana Ines de la Cruz." Assign students to read or act out the play. Have students complete the exercise. Then have them explain their answers to the following questions:

- What is this play about?

- What is Father Nunez asking Sister Juana to do?

- How does Sister Juana respond to Father Nunez' demands?

- What does Sister Filotia mean when she says that God put a "man's head" on Sister Juana's body? How would Sister Juana respond to that charge?

- Why would the church want Sister Juana to stop writing?
- If you were there at that time, what would you tell Sister Juana to do? Explain.
- Why is Sister Juana de la Cruz a hero to the people of Mexico? Do you consider her a role model for women today? Explain.

. Explain to the class that Sister Juana devoted her last years to spiritual study and gave up the writing of secular poetry.

Follow-up Activities:

. Have students make a collage illustrating the roles of women today. Have them compare and contrast these roles with the opportunities and responsibilities of women during the colonial period.

. Prepare a colonial newspaper highlighting the contributions of women during that period. The newspaper should include feature articles, editorials, etc.

. Have students identify an area in which women today continue to face discrimination. Then have them write a letter to a city or state representative in which they address this issue.

Worksheet 17A

WOMEN'S DAY MAGAZINE - COLONIAL AMERICA

The statements below and the following photos provide information about the role of European and Native American women in colonial America. Match each photo to the statement below that best describes it.

STATEMENTS

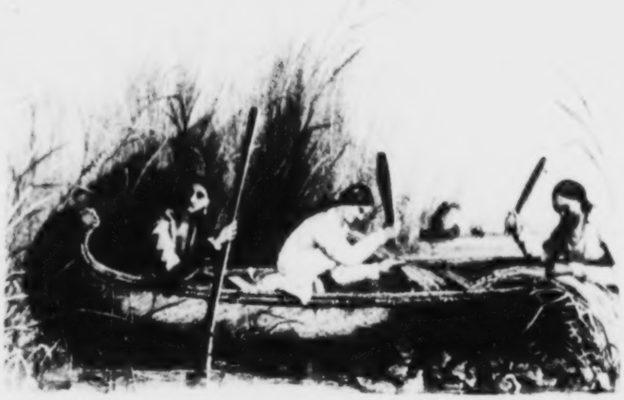
1. "Apple-pie is used through the whole year, and when fresh apples are no longer to be had, dried ones are used. It is the evening meal of children. House-pie, in country places, is made of apples neither peeled nor freed from their cores, and its crust is not broken if a wagon wheel goes over it."

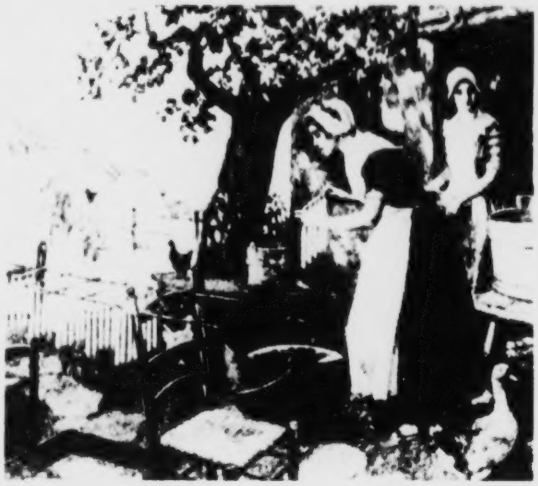
2. "My good fat Bacon, and our homely Bread, with which my healthful family is fed."

3. "Wife, make thine own candle,
   Spare penny to handle.
   Provide for thy tallow ere frost cometh in,
   And make thine own candle ere winter begin."

4. "Quilting 'bees' were a time for working and visiting together."

5. "Wild rice which grows along the marshy shores of the lakes in Minnesota in Wisconsin was harvested by Chippewa women."

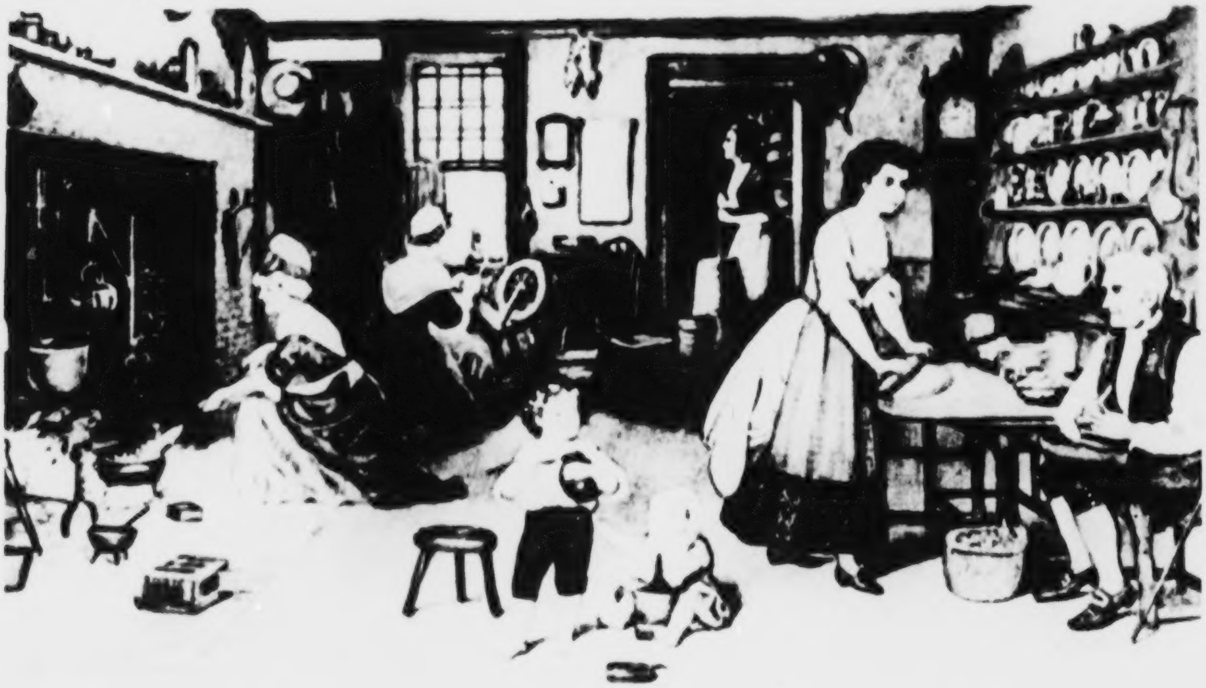




Statement # _____

Statement # _____

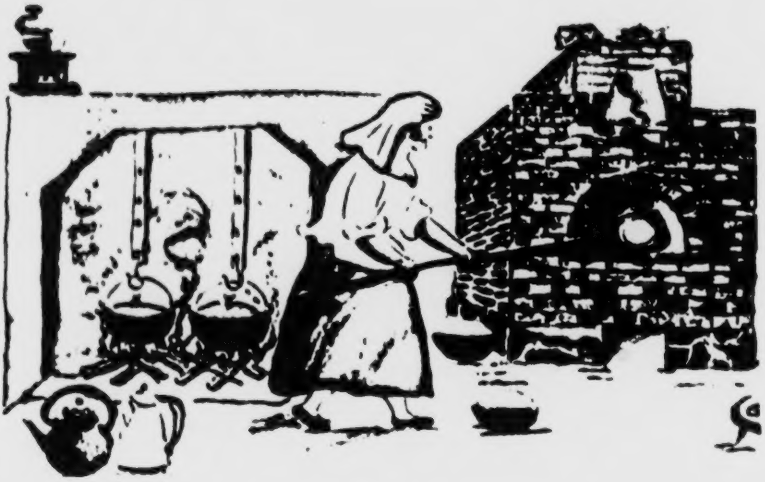
Photos from: Brooklyn Museum, in Jayne Clash Jones, The American Indian in America, Vol. I (Minneapolis: Lerner Publications Co, 1973) p. 62 (left); B. Millstein and J. Bodin, We, the American Women: A Documentary History (Chicago: Science Research Associates, Inc., 1977), p. 6 (right). Permission pending.



Statement # _____

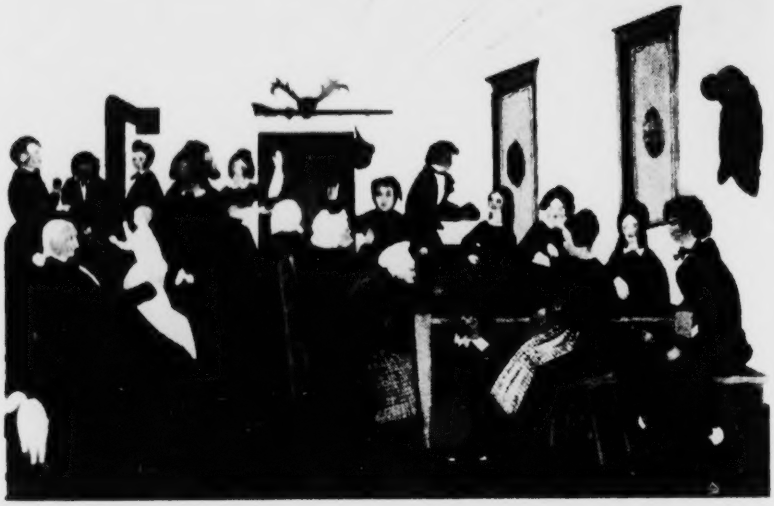
Photo from: Bowdoin College Museum of Art, in Jerome Reich, Building the American Nation.

Worksheet 17A, WOMEN'S DAY MAGAZINE - COLONIAL AMERICA (continued)



Statement # _____

Photo from: America: The People and the Dream (Glenview, IL: Scott, Foresman and Co., 1991). p. 108.



Statement # _____

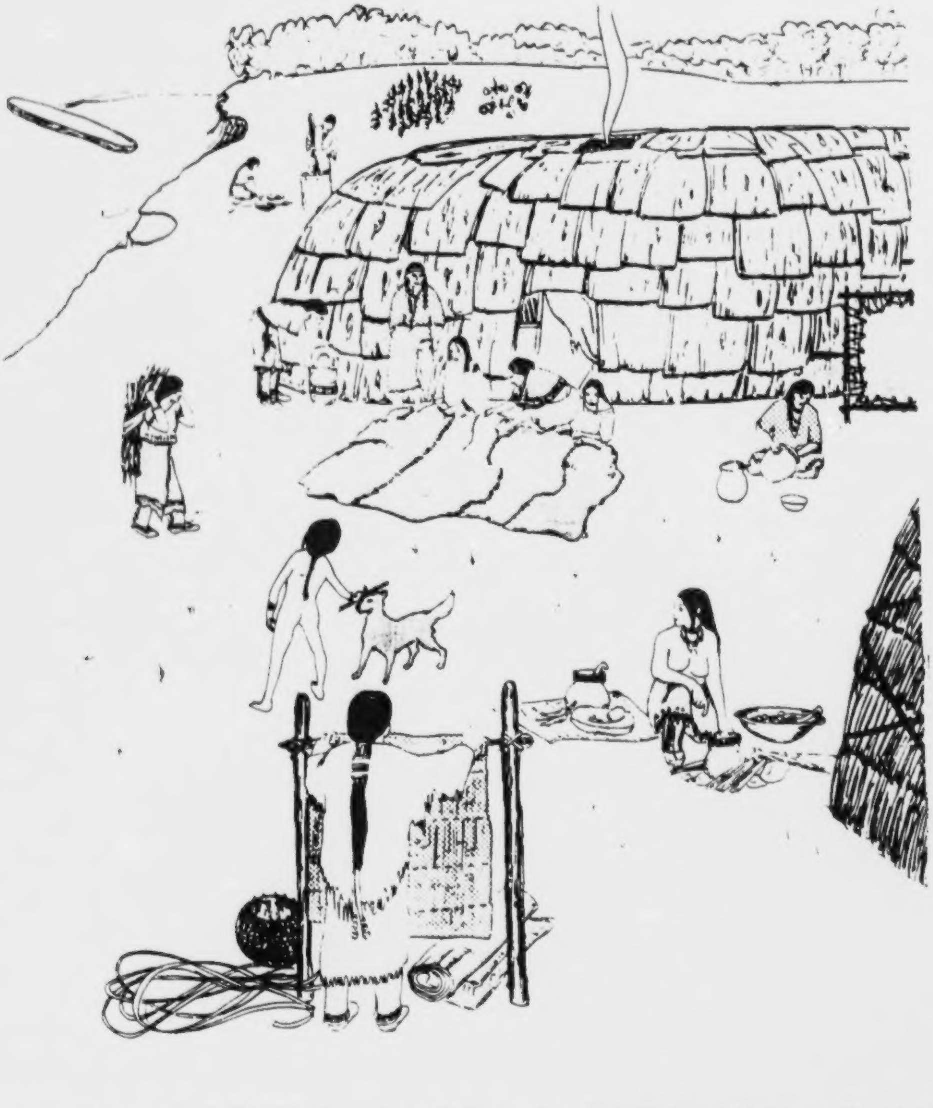
Photo from: A More Perfect Union (Boston: Houghton Mifflin Company, 1991) p. 163.

Worksheet 17B

LENAPE PICTURES

During the colonial period, the Lenape were one of the largest American Indian nations, living in the region in and around what is now New York City. The pictures below are of Lenape girls and women at work.

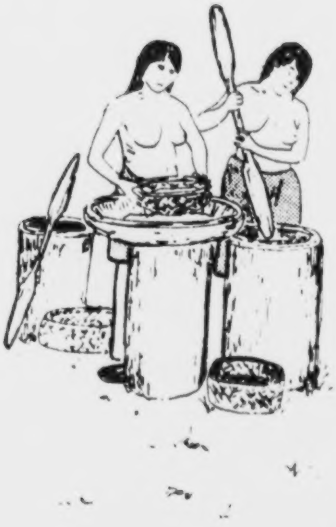
Use the pictures to complete the exercise on the following page.



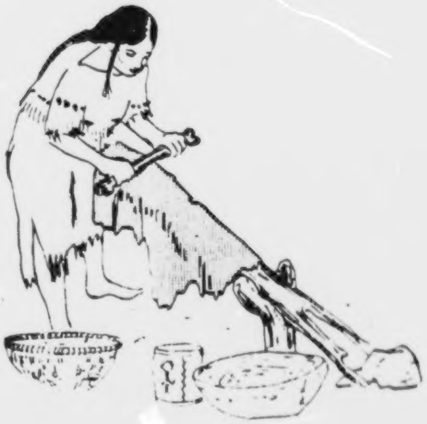
Lenape Women and Girls Tanning Hides, Sewing Skins, Making Clothing, Mats, Pottery, and Tending Garden.

Illustration: C. Kroft, The Lenape Indians (South Orange, N.J.: Seton Hall University Museum, 1987), p.21.

Worksheet 17B, LENAPE PICTURES (continued)



A Girl Uses a Pestle to Pound Corn in a Wooden Mortar. The Other Girl Is Sifting Flour.



Lenape Girl Tanning Skins.

Exercise:

Above you looked at pictures of Lenape girls and women at work. In the spaces below list five activities engaged in by Lenape girls and women during a typical day.

1. ______________________________

2. ______________________________

3. ______________________________

4. ______________________________

5. ______________________________

Worksheet 17B, LENAPE PICTURES (continued)

Based on what you listed above, pretend you are a Lenape girl or woman and write a letter to a friend in the space below describing the kind of work that you do. Be sure it is well organized, with an introduction and a conclusion.

Worksheet 17C

LENAPE WOMEN AND GIRLS AT WORK

Each day Lenape women and girls have a great deal of work to do. Young girls help their mothers and aunts gather wild plants, roots, nuts, gooseberries, mushrooms, birds' eggs, clams and other things that are good to eat. Some of the older girls work in the garden and collect firewood.

One chore that has to be done almost every day is the crushing and pounding of corn and seeds into flour. Bread is baked from corn flour. We also work with our mothers and aunts making soups and stews which are cooked and meat and fish which are roasted or baked.

Some days we spend making dishes and cups from wood, sea shells, or turtle shells. We make cooking pots from clay. Baskets are woven from reeds and roots, and are made from cottail leaves or chips of bark.

From time to time it is necessary to make clothing and moccasins, which are made from skins and then are sewn together by some of the older girls. At other times we use the skins and furs on our beds.

Oh, I almost forgot to mention -- the babies. Lenape women usually take their children wherever they go, although sometimes I or my cousin have to babysit.

Exercise:

In the spaces below summarize the chores of Lenape girls and women.

In the spaces below list the daily activities of girls and women whom you know today.

Worksheet 17D

WOMEN IN SLAVERY

The role of an African-American slave woman is described below.

> We have little or nothing to do with raising our own children. Most of us go to the fields to work in the morning and leave our children to be cared for by another slave woman call an "Aunty." Other slave women called "Nannies" nurse the white children. I once helped Aunt Hannah care for the Black children on the plantation -- there were about fourteen of them, all babies. We feed them all out of one large bowl the master gave us.
>
> On our plantation, women do much the same work as everybody else. We cut down trees, dig ditches and plow. Even the older and sickly women work, feeding the chickens, cleaning the yard, mending clothes and caring for the young and the sick. One female said, "we all work the same hours from can [see] to can't [see]."
>
> Lucy is a leader amongst us. She influences every young person to be as rebellious as possible. On another place I knew a women named Sinds, said the end of the world was coming and a for a long time no slave on the plantation would work.

The Liberator, January 10, 1840.

Worksheet 17E

SISTER JUANA INES DE LA CRUZ

Sister Juana Ines de la Cruz, a nun who lived in colonial Mexico (1651-1695), has been acclaimed for her poetry.

Juana's curiosity and desire for knowledge was a characteristic that was not socially acceptable for women in colonial Mexico. In this poem she complains about being persecuted.

Why, people, do you persecute me so?
In what do I offend, when but inclined
with worldly beauties to adorn my mind,
and not my mind on beauty to bestow?

I value not a treasure trove, nor wealth;
the greater measure of content I find
in placing riches only in my mind,
than setting all my intellect on wealth.

And I esteem not beauty, for, when past
it is the spoils of age's cruelty;
nor faithless riches carefully amassed.

Far better it seems to me, at all life's
vanities unto the last than to consume
my life in vanity.

Irving Leonard, *Baroque Times in Old Mexico* (Ann Arbor, Mich.: University of Michigan Press, 1966), pp. 180-181.

Exercise:

What is the poet telling us in this poem?

Do you agree or disagree with her argument?

Worksheet 17F

THE INQUISITION OF SISTER JUANA INES DE LA CRUZ

Sister Juana's poems drew a lot of attention, so much so that the Church asked her to stop writing verses that did not deal with religious topics. In the following scene from a work by a contemporary playwright, Juana is meeting with her confessor, Father Nunez, who has demanded she abandon her writing. Also present is Sister Filotea, the Mother Superior of her order, who is trying to convince her as well.

Sister Filotea: God works in mysterious ways, but I ask myself why did he put a man's head on the body of Sister Juana? So that she should concern herself with the affairs of the earth and not the Scriptures?

Father Nunez: You are an ingrate, Sister Juana. You are misusing the gifts of the Lord.

Sister Juana: Maybe you are right, Father, but I only study to see whether studying will make me less ignorant and thus move me closer to God. Since I was a small child of five or six, I have sought God through knowledge, through my grandfather's books. I read and I was punished, so I read secretly.

Father Nunez: (to Sister Filotea) You see she never accepted the will of God. Now she even writes like a man!

Sister Juana: I knew that as a woman I could not attend University. When books were forbidden to me I studied the things of the world. Even through cooking one can discover secrets of nature. If Aristotle had cooked I think he would have written more. Father, men think themselves too wise for being men. Remember before judging me that Christ died also because he too was treated unfairly.

Sister Filotea: Really Sister Juana, you scandalize God with your pride.

Sister Juana: My pride, I used it up a long time ago.

Father Nunez: The common people like her poetry, so she thinks she is special. Her verses shame this house of God. If she wants to write it must be about religious topics only.

Sister Juana: Father, it was God that made me a poet. What rule did he make that forbids a woman to write about the things of this world? Doesn't the Bible tell us that the hand of God lies in everything? His hand pushes mine.

Father Nunez: Please God, let this woman see the light.

Adapted from: Eduardo Galeano, Memory of Fire (New York: Pantheon Books, 1985), pp. 266, 271. Permission pending.

Exercise:

Consider the following alternatives that were open to Sister Juana Ines de la Cruz. Next to each alternative, indicate the consequences of that choice.

Alternatives	Consequences
1. Obey the Church and stop writing about worldly topics.	
2. Defy the Church and continue writing about worldly topics.	
3. Stop writing altogether.	
4. Other ______________________ ______________________	

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #18

Theme: Culture/Diversity

Focus Question: How well were students in colonial America educated?

Background:

Attending school in New Amsterdam was a privilege, not a right. Most of those who attended school were wealthy. The primary goal of schools in New Amsterdam was to promote the values of society. Schools in New Amsterdam based their curriculums to a large degree on promoting religion and a strict code of discipline.

The Puritans believed that all members of their group must read the Bible and in 1647 the Massachusetts government passed a law that every town in the colony must have an elementary school, and the larger towns, a high school. Although the Puritans believed in the value of higher education (Harvard College was founded in 1636), the schools were dependent on the agricultural economy and there was no school during the planting, harvest, or summer seasons. Schools were largely one-room schoolhouses with scarce supplies.

For the most part, colonial education did not extend to American Indians or Blacks. In order to circumvent the laws in some states against Blacks gaining an education, schools for free Blacks were established. Some slaves were taught and became well-known poets and writers.

Major Idea:

Religious values influenced the educational system of many colonial groups.

Concepts:

. Culture
. Human Rights

Performance Objectives: Students will be able to:

. Describe the role played by religion in colonial schools.

. Discuss rules and punishments applied to students in colonial schools.

. Compare and contrast the activities in a colonial school with schools today.

. Analyze the positive and negative aspects of schools in colonial America.

Development:

. Distribute Worksheet 18A, "Rules for Students' Behavior." Have students read the worksheet, complete the exercise, and explain their answers to the following questions:

- What is this worksheet about?

- What do these rules tell us about the school that these students attended?

- How do these rules compare to the rules in our schools today?

- If you were a member of the Duch community of New Amsterdam, how comfortable would you feel about following these rules? How would you feel about following such rules today?

- Why do you think it was important for students to follow these rules?

. Distribute Worksheet 18B, "Schedule for the Day - New Amsterdam School." Have students read the worksheet, complete the exercise, and explain their answers to the following questions:

- What does this schedule tell us about schools in New Amsterdam?

- How does this schedule compare to and contrast with your class's daily schedule?

- Would you have enjoyed going to school in New Amsterdam? Why or why not?

- What qualities are valued in students in New Amsterdam?

- How important are these values today? Explain.

. Distribute Worksheet 18C, "A Puritan Education." Have students read the worksheet, complete the exercise, and explain their answers to the following questions:

- What is this worksheet about?

- What subjects were students taught by reading this primer?

- Do you think you would have liked to attend this school? Why or why not?

- How does it compare or contrast with the New Amsterdam School?

- What does the father tell his son before he goes off to college?

- To what extent are these suggestions meaningful today?

Follow-up Activities:

. Have students prepare a list of rules for students in their school.

. Have students make a hornbook like the ones used in Puritan schools. Choose an appropriate illustration for each letter of the alphabet.

. Have students write a letter to a younger child in which they give advice on how to do well in school. Have them compare their letters to Reverend Shepard's letter to his son.

Worksheet 18A

RULES FOR STUDENTS' BEHAVIOR

Read these "Rules for Behavior" which students were expected to follow in a New Amsterdam school. Place an X next to those roles that you think should be rules for school behavior today.

New Amsterdam School Rules for Behavior

___ 1. Take off caps before a man of honor.

___ 2. Do not run, scream or swear.

___ 3. Do not race wildly through the streets.

___ 4. Do not play for money or books or tell lies.

___ 5. Do not chase or throw at people's ducks or animals.

___ 6. Do not run into fields or jump into the hay with sticks.

___ 7. Do not stay home without permission.

___ 8. Do not make noise in church or buy candy.

___ 9. Say prayers before meals or lessons.

___10. Do not tear books or spoil the paper.

___11. Do not call others names.

___12. Do not throw your bread to dogs or cats.

___13. Return anything you find in school.

___14. Do not spit on the drink of another or jump on his dinner.

___15. Go nicely to church and home again.

___16. Do not go swimming.

PUNISHMENTS include: Paddling with the smooth or rough paddles or the rod to the palms.

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Worksheet 18B

SCHEDULE FOR THE DAY - NEW AMSTERDAM SCHOOL

Mornings, Monday to Saturday, 8 A.M. to 11 A.M.

1. Prayer
2. Hymns
3. Bible reading
4. Religious instruction
5. Reading
6. Writing
7. Spelling
8. Arithmetic
9. Prayer before dinner

Home for dinner, 11 A.M. to 1 P.M.

Afternoons, Monday to Friday, 1 P.M. to 4 P.M.

1. Prayer
2. Religious instruction
3. Psalms
4. Evening prayers

Clifton Johnson, Old Time Schools and School Books (Detroit, Mich.: Gale Research, 1982).

Worksheet 18B, SCHEDULE FOR THE DAY - NEW AMSTERDAM SCHOOL (continued)

Exercise:

You have been asked to rate the New Amsterdam School by your local newspaper. Grade each category and add your comments in the space provided.

REPORT CARD FOR NEW AMSTERDAM SCHOOL

Ratings A - Excellent
B - Good
C - Satisfactory
D - Just passing
E - Unsatisfactory

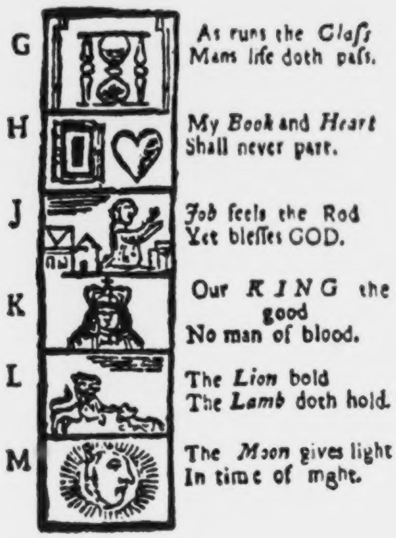
CATEGORY	GRADE	RATER'S COMMENTS
1. Offers variety of subjects	____	______________________________
2. Provides extra help for students in need	____	______________________________
3. Challenges students to be creative and physically active	____	______________________________
4. Instills good discipline	____	______________________________
5. Encourages importance of religion	____	______________________________

Worksheet 18C

A PURITAN EDUCATION

Read this page from a primer (first book for children) and the letter from Reverend Thomas Shepard, Jr. to his son Thomas, who is entering Harvard College in the 1670s. Then complete the exercise that follows.

A NEW ENGLAND PRIMER



The Granger Collection

G As runs the *Glaſs*
Mans life doth paſs.

H My *Book* and *Heart*
Shall never part.

J *Job* feels the Rod
Yet bleſſes GOD.

K Our *KING* the good
No man of blood.

L The *Lion* bold
The *Lamb* doth hold.

M The *Moon* gives light
In time of night.

A letter from father to son upon entering college

Dear Son,

Remember the end of your life, which is coming back again to God.... Remember therefore that God looks for and calls for much holiness from you. I had rather see you buried in your Grave, than act like you were following Satan.

Now God and man expect you to put away Childish things. Now is the time when you must be serious. It is a time for gaining Knowledge. Look that you lose not your time by befriending lazy people, or by growing tired of your studies, or by romancing; or by discouragement of heart that you shall never attain to

> any excellency of Knowledge, or by thinking too well of yourself, that you have learned only as much as you need to learn....
>
> Remember that in choosing your subjects make them as pleasant as may be, so you may not be weary in the work God sets you about.... Study in an orderly manner.... Come to your Studies with an Appetite, and don't tire your body, mind, or Eyes by looking over your book too long but break off and think about what you have read, and then to it again.

Lew Smith, The American Dream, (New York: Scott Foresman, 1980), p. 26.

Exercise:

For each of the values expressed in the textbook and letter, rate the degree to which you feel these values still hold true today. Use the following scale:

-2	-1	0	+1	+2
strongly disagree	disagree	no opinion	agree	strongly agree

Value Expressed in Text or Letter	Rating
1. Accept punishment, you'll thank your parents for it later.	______
2. It's important to develop good study habits.	______
3. Never think that you're so smart that you don't have to keep studying.	______
4. Take time off from studies to think about what you have learned.	______
5. Always value the importance of education.	______

Which of these values do you think is the most important? Why? ________________

____

____.

Learning Activity #19

Theme: Culture/Diversity

Focus Question: How did Puritan religious teachings affect everyday life in the New England colonies?

Background:

Life was harsh in colonial America. Many colonists believed that hardship, such as a death in the family, a difficult childbirth, a long winter, a bad crop, were all part of God's plan. To the colonists, God also held out the possibility of better things to come in both this life and in life after death. The special world view of the Puritans can be seen in the sermons of Jonathan Edwards, a noted theologian and preacher (1703-58). Edwards played a leading role in the "Great Awakening," a period of religious revival in colonial New England. The fears and superstitions of the Puritans brought about the Salem witchcraft trials. In this ugly episode of early colonial history, 20 innocent people were executed after being tried and convicted of witchcraft.

Major Idea:

- Religious beliefs were a major factor in the development of many communities.

Concepts:

- Choice
- Culture
- Justice

Performance Objectives: Students will be able to:

- Explain how Puritan religious thinking affected everyday life in colonial New England.
- Analyze the relationship between Puritan teachings and colonial laws governing the behavior of young people.

Development:

- Distribute Worksheet 19A, "Jonathan Edwards' Sermon." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:
  - What would be your reaction to such a sermon?
  - What does this sermon tell us about the Puritans, who listened to sermons like this regularly?
  - What title did you give to this sermon? Why?

- What does Edwards mean when he says in the last sentence of the third paragraph, "you hang by a slender thread"?

. Distribute Worksheet 19B, "Puritan Laws." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What is your reaction to these laws?

- What do these laws tell us about the Puritans?

- How would you compare American attitudes today with Puritan attitudes regarding subjects discussed in these laws?

- Would you favor any of these laws being passed today? Explain.

- Would the United States be different today if we had laws such as these? Explain.

. Distribute Worksheet 19C, "Salem Massachusetts." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:

- What do you learn from the headlines?

- How do the headlines explain why Bridget Bishop was charged with witchcraft?

- What is your reaction to the testimony?

- According to the testimony, what evidence did Lauder present of Bridget Bishop's guilt?

- How strong a case did Lauder present?

- How can you explain the fact that Bishop was found guilty based on this evidence?

- To what degree do you think Bridget Bishop was a victim of the fear of witchcraft?

- Do you think events similar to witchcraft trials could take place today? Explain.

- Many of the first women tried as witches were different from the other women; for example, many were red heads. Do you think we have a greater respect for differences among people today?

- How can we go about teaching people to respect other people's differences?

Follow-up Activities:

. Students might read Arthur Miller's play The Crucible to find out more about the Salem witchcraft trials.

- Based on their investigation of the Salem witchcraft trials, have students write an imaginary speech by an accuser or an accused.

  Have students identify a situation today in which people are victimized because they are "different." Then have them design a poster using the theme, "Celebrating Our Differences."

Worksheet 19A

JONATHAN EDWARDS' SERMON

Imagine you are listening to Jonathan Edwards delivering the following sermon. Before completing the exercise below, write in a title for the sermon in the blank space.

Title: ____

> The God that holds you over the pit of hell, much as one holds a spider over the fire, hates you, and is dreadfully angered. His wrath [anger] towards you burns like fire; He looks upon you as worthy of nothing else but to be dropped into the fire.... You are ten thousand times as hateful in His eyes as the most hateful snake is in ours.
>
> You have offended Him more than ever a stubborn rebel did his ruler, and yet it is nothing but His hand that holds you from falling into the fire every moment. It is only because of His hand...that you did not go to hell the last night; that you were allowed to awake again in this world, after you closed your eyes to sleep....
>
> O sinner! Consider the fearful danger you are in! It is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath that you are held over in the hand of that God whose wrath is provoked as much against you as against many of the damned in hell. You hang by a slender thread, with the flames of Divine wrath flashing about it, and ready every moment to singe and burn that thread....
>
> It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this horrible misery....
>
> There is reason to think that there are many in this congregation, now hearing this sermon, that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have. It may be they are now very calm, and hear all these things without being upset...promising themselves that they shall escape....
>
> But, alas! How many is it likely will remember this sermon in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons that now sit here in some seats of this meeting-house, in health, and quiet and secure, should be there before tomorrow morning!

Adapted from: "Edwards Paints the Horrors of Hell," in Thomas A. Bailey, The American Spirit (Lexington, Mass.: D.C. Heath, Co., 1963), pp. 73-74.

Worksheet 19A "JONATHAN EDWARDS' SERMON (continued)

Exercise:

Indicate whether you believe the person who delivered this sermon would have agreed with the statements below by placing a check in the appropriate box.

	Agree	Disagree	Not sure
One must be concerned with, and prepared for, death and what it might bring.			
Men and women are basically evil.			
Live for today, enjoy life and all its pleasures.			

Worksheet 19B

PURITAN LAWS

The following laws were approved by Puritan societies in 17th century New England. After reading each law, determine whether or not you would favor such a law today and indicate your opinion by placing a check on the appropriate line on the right.

Favor Oppose Not Sure

Boston - 1662

Persons were appointed to prevent disorders by youth on the Lord's day; particularly in the meeting-house, in time of God's solemn worship, with authority to correct those who were disorderly with a small stick or club, and in case of contempt [refusing to obey] to take their names and bring them to the judges. ____ ____ ____

The Blue Laws of Connecticut*

If any child older than 16 years, or of sufficient understanding, shall curse or hit their natural father or mother, he or they shall be put to death, unless it can be proved that the parents have not educated such children in a Christianly way, or if the parents have so provoked them by extreme and cruel correction that the children have been forced to protect themselves from being killed or hurt by their parents. ____ ____ ____

If any man has a rebellious or stubborn son [16 or older] who will not obey his father or his mother...then may his father and mother, being his natural parents, lay hold on him and bring him to...court. If the parents testify that their son is stubborn and rebellious and will not obey their voices and punishment, but lives in evil ways, such a son shall be put to death. ____ ____ ____

If a person swears, he shall pay 10 shillings. If he cannot pay the fine, he shall be put in the stocks for not more than three hours or less than one hour. ____ ____ ____

Worksheet 19B, PURITAN LAWS (continued)

	Favor	Oppose	Not Sure
No person under 21 years of age shall take any tobacco unless he has a doctor's certificate that it is helpful to him or has a license from the court.	____	____	____
Any person over 14 years of age who tells lies which hurt the public or another person, and it has been proved in court -- shall be fined, the first time 10 shillings. If he cannot pay the fine, he shall be put in the stocks in some open place for not more than three hours. For a second lie, the fine shall be 20 shillings or he shall be whipped upon the naked body, but not more than 10 stripes. For the third lie, the fine shall be 40 shillings and not more than 30 stripes.	____	____	____

Josiah Quincy, *A Municipal History of the Town and City of Boston During Two Centuries from September 17, 1630, to September 17, 1830* (Boston: Charles C. Little and James Brown, 1852), pp. 6-7.

* From Captain C.B. Marryat, *Diary in America* (Philadelphia: Carey and Hart, 1839).

Worksheet 19C

SALEM, MASSACHUSETTS

The following stories spread through the small town of Salem, Massachusetts in the late 1600s.

"SALEM GIRLS FOUND IN A TRANCE, BLAME WITCH"

"WITCHES STRIKE AGAIN AT THE WILLIAM MORSE HOUSE--
FIVE GREAT STONES AND BRICKS THROWN BY INVISIBLE HAND AT HOUSE --
MARY EASTY ACCUSED"

"BOY SAID TO BARK LIKE DOG AND MAKE HEN SOUNDS --
FAMILY ACCUSES OLD WOMAN AS BEING WITCH"

"REVENGE, REVENGE, SWEET IS REVENGE
SAYS A STRANGE VOICE IN SALEM VILLAGE"

"FEAR GRIPS SALEM - WITCHES EVERYWHERE"

Exercise:

The scene below is taken from the trial of Bridget Bishop, accused of witchcraft. Underline the evidence presented by John Lauder.

Attorney: Tell us about your relationship with Miss Bishop prior to the events which bring you here today.

Lauder: We had a small argument about her chickens and roosters staying up at night preventing me from going to sleep.

Attorney: What happened after that?

Lauder: That night I woke up to see a likeness of Miss Bishop in my room. She threatened me.

Attorney: Did anything happen after that?

Lauder: Yes! One Sunday, with all the doors closed, I saw a black pig come at me. I tried to kick at it but he vanished. Then a large thing jumped through my window. It had the face of a man, the body of a monkey and the feet of a rooster.

Attorney: Did the monster say anything to you?

Lauder: Yes, he said, "If you will be ruled by me, you shall want for nothing in this world."

Attorney: Did you do anything at this point?

Lauder: I tried to clap my hands on it but felt nothing. He came back in my house through the porch, though the doors were locked. He said, "Take my advice." I tried to strike it, but the monster vanished. Suddenly, my arm became paralyzed.

Attorney: What did you do then?

Lauder: I looked for the red-haired woman next door. Mrs. Bishop was in her orchard. However, I did not have the power to move my feet. Whereupon the monster that was in my house flew at me again. I shouted at it, "The whole armor of the Lord be between me and you." With that it began to fly away, in the process shaking many apples off my tree.

Adapted from: Cotton Mather, The Wonders of the Invisible World (London: John Russell Smith, 1862), pp. 135-136.

UNIT TWO: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

Learning Activity #20

Themes: Contributions, Struggle for Equality

Focus Question: How did the Zenger Trial expand colonial democracy?

Background:

John Peter Zenger had emigrated from Germany as an indentured servant. He became a small printer and publisher. On November 17, 1734, he was arrested and jailed for printing criticisms of New York State's incompetent Governor, William Cosby, in his newspaper, the New York Weekly Journal. He was charged with seditious libel. Under British law, Zenger was guilty of criminal libel even if the criticisms were true. James Delaney, Chief Justice of the Colony, presided in the courtroom. When Zenger's two attorneys were disbarred, Andrew Hamilton, an aging but famous Philadelphia lawyer, became defense counsel. Although he admitted that Zenger had published the allegedly libelous material, Hamilton based his defense on the principle that if the criticisms were true then they were not libelous. Hamilton's only chance was to convince the jury that the British law was bad and that newspapers should have the right to print the truth and criticize government officials even though they might be offended.

Hamilton made it clear that the jury's decision would go beyond Peter Zenger and would affect the freedom of every person living in America under British rule. The right to speak and write the truth was the issue. Although the jury was instructed that criticism, even if true, was libel, it returned a not guilty verdict. This established the principle of freedom of the press.

Major Ideas:

- Ongoing changes affected the relationship between the British government and its American colonies.
- Many colonials did not take sides until the issues affected them directly or until the outcomes had become clearer.
- British taxation and legislative policy acted to widen the rift between the mother country and its colonies.

Concepts:

- Citizenship
- Justice
- Power

Performance Objectives: Students will be able to:

- Explain the charges against Peter Zenger.
- Assess the validity of the arguments for the prosecution and defense in the Zenger trial.
- Evaluate the proposition that the Zenger trial helped to establish the principle of freedom of the press.

Development:

- Distribute Worksheet 20A, "Peter Zenger." Have students read the article, complete the exercise, and then explain their answers to the questions below:
    - What does this newspaper article tell about Governor Cosby? Explain.
    - In what ways does the article criticize Governor Cosby? Explain.
    - Should a newspaper be allowed to print stories that criticize our government leaders? Why would people in the government argue that the newspapers should not be allowed to criticize the governor?
    - Should it make a difference if the stories that are printed are true or false? Explain.

- Distribute Worksheet 20B, "The Zenger Trial." Tell the class they will serve as the jury in the Peter Zenger case. Select students to play the roles of the Prosecutor, Richard Bradley; the Defense Attorney, Andrew Hamilton; the Chief Justice; and the Clerk of the Court.

  After the "lawyers" present their cases, have the "jury" decide whether they would find Zenger innocent or guilty. Have them explain why. Tell students that the jury found Zenger innocent. Ask students the importance of this decision in guaranteeing the freedom of the press.

- Have students answer the questions below:
    - What is the trial about?
    - Should government officials be protected from spoken or written truthful criticisms by the public? Explain.
    - Why was this case considered so important in American history?
    - Why is a free press important to democracy?

Follow-up Activities:

- Have students research these Supreme Court cases that deal with freedom of the press:

  Near v. Minnesota (1931)
  Lovell v. City of Griffin (1938)
  New York Times Company v. United States (1971)

- Have students clip articles from current newspapers in which the state or federal government is criticized.

- Have students do further research on the Zenger trial; then have them roleplay the participants.

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Worksheet 20A

PETER ZENGER

John Peter Zenger printed the newspaper The New York Weekly Journal. He was arrestd for libel. Libel was the crime of writing anything bad about the king or his governors. (In United States courts today, libel has a different meaning.) The proof against Zenger was an article like the one appearing below.

Read the article. Underline anything written in the article below that you think Governor Cosby would object to:

NEW YORK WEEKLY JOURNAL

GOVERNOR COSBY: THE REAL STORY

by John Peter Zenger
October 28, 1734

New York. William Cosby is governor of New York. He has been governor since August 2, 1732. Cosby has been greedy. He has demanded extra money from the government for himself and land for his relatives.

The freedom and property of people in New York City are threatened by Governor Cosby. Cosby sets up new courts and chooses judges when he wants. He does not ask the people of New York if they agree. He sometimes takes away the right to trial by jury and the right to vote.

Our leaders should change. They should help the people, not just themselves.

Adapted from: American History Told by Contemporaries, Vol. 2, Albert Bushnell Hart, ed. (New York: Macmillan Co., 1898), pp. 142-199.

Worksheet 20A, PETER ZENGER (continued)

Exercise:

In the spaces below, write "Fact" next to the statements that are facts. Write "Opinion" next to the statements that are opinions.

1. William Cosby became governor on August 2, 1732. ____________
2. Governor Cosby has been greedy. ____________
3. He has asked for extra money for himself and for land for his relatives. ____________
4. The freedom and property of people in New York City are threatened by Governor Cosby. ____________
5. Our officials should change. ____________

Worksheet 20B

THE ZENGER TRIAL

This is a short play about the famous libel trial of Peter Zenger.

Clerk of the Court: The people will rise for the chief justice. (Pause.) The Court of the King of the colony of New York is now open.

Chief Justice Delaney: Mr. Bradley, you may begin.

Richard Bradley (Prosecutor): I now open the case against John Peter Zenger. Mr. Zenger has been a printer in the City of New York. On October 28, 1734, Zenger printed the article you have before you. The article will anger the people. It will hurt the good name of the King and his government. Mr. Zenger admits all this. Therefore what he did is a crime, even if what he printed is true.

Chief Justice Delaney: Mr. Hamilton.

Andrew Hamilton (Zenger's Lawyer): Yes, it is true that Mr. Zenger wrote this article. Yes, the law says it is a crime to write bad things about the Governor. But Mr. Zenger says there was no real crime in this case, because what he printed is true.

People like Governor Cosby take away people's rights. That forces people like Mr. Zenger to cry out and complain. It cannot be wrong to complain when you are telling the truth.

People of the jury, this is an important case. You are deciding whether newspapers should be free to print the truth even if it harms government leaders. Think carefully before making your decision.

Chief Justice Delaney (to the class): Now you may decide the case.

(The jury should discuss the case and be ready to announce their verdict).

Chief Justice Delaney: How do you decide the case?

Learning Activity #21

Theme: Culture

Focus Question: How did Italian music and musicians enrich the cultural life of the American colonies?

Background:

The importance of music to family life is not a new phenomenon. In fact, there is ample evidence that in colonial times as well, music was an important part of American cultural life. Today American music and American artists are the trendsetters in taste all over the world. In the 18th Century, however, it was the Italians who were the leaders, the world class musicians. If we look at American newspapers on the eve of the Revolution, we can begin to appreciate the influence of Italian music and musicians on the emerging American culture.

Major Idea:

- Colonists attempted to recreate patterns they knew in Europe.
- Colonists drew on their European traditions to establish colonial institutions.

Concepts:

- Culture
- traditons

Performance Objectives: Students will be able to:

- Make inferences about the cultural life in the colonies from newspaper advertisements ands notices from that time period.
- Discuss the contributions of Italian music and musicians to the cultural life of the colonies.

Development:

- Distribute Worksheet 19A, "Concerts." Have students complete the exercise on the worksheet, then have them explain their answers to the following questions:
  - What information do we learn about the role many Italians played during the colonial period from this worksheet?
  - How would you compare the popular concerts of colonial times to the concerts of today? How are they similar? How are they different? How would you compare the advertising for concerts of the colonial period and today?
  - To what degree was the type of music being played by these Italian artists similar to the music being played today?

- How important a part of your life is listening to music/and or watching the dance?
- Why do you think the music you read about on this worksheet was so popular?
- Which of these advertisements would you most likely answer? Which would you least likely answer?

Worksheet 21A

CONCERTS

Italians played an important role in the cultural life of the colonies. Read the worksheet below to get an idea of how colonial life was influenced by Italian Americans. Use the number 1 for the advertisement you would be most likely to answer and a 4 for the advertisement you would be least likely to answer.

PHILADELPHIA JOURNAL - NOVEMBER 30, 1769

Mr. Gualdo has postponed his trip to Europe next Spring and wishes to inform the public that during the present winter season he intends to direct a concert of vocal and instrumental music at Mr. Davenport's Hotel on Third Street. Mr. Gualdo proposes to present nine concerts this winter. Any gentleman or lady may purchase a ticket for the nine concerts.

Note: The doorkeepers and other attendants shall have positive orders to give admittance to none but sober and orderly patrons. Chairs will be placed in the best part of the room for the ladies, and benches for the gentlemen. Tickets are available at Mr. Gualdo on Front Street. The first concert is to be on Thursday the thirtieth of November to begin at six o'clock in the evening.

Program for the concert of Mr. Gualdo of vocal and instrumental music

An overture composed by the Earl of Kelly
Trio for violin composed by Mr. Gualdo, lead violin played by master Billy Crumpto
A flute concerto composed by Mr. Gualdo
A new symphony in the present taste composed by Mr. Gualdo

INTERMISSION

A new violin concerto composed by Mr. Gualdo
a song by Mr. Wolls
A sonata on the harpsichord by Mr. Kurtz
A solo upon the clarinet by Mr. Hoffman
A solo upon the mandolin by Mr. Gualdo

Note: The evening will be ended by a ball if agreeable to the company.

NEW YORK GAZETTEER, MAY 19, 1774

At Mr. Hull's Assembly room there will be performed a concert on May 25 for the benefit of Mr. Bifieri and Mr. Sodi.

The said concert will be divided into two acts, each act composed of four pieces. Mr. Bifieri, master of music from Naples, will perform on the harpsichord a piece of music of his own composition with the orchestra. In the second act, he will perform a solo on the violin. The concert will be followed by a ball in which Mr. Sodi will dance the louvre and the minuet with Ms. Sodi, a young lady nine years of age. Then Miss Sodi will dance a rigadoon with young Mr. Hulet. The concert will begin at exactly 7 o'clock. Tickets are at one dollar each and may be had at Mr. Hull's.

NEW YORK GAZETTEER, JULY 21, 1774

Mr. Bifieri, musician of Naples being determined to stay in the City, informs the public that he now teaches singing in the Italian style, also the harpsichord and the composition of music, at one Guinea for twelve lessons, An extra fee will be charged people who have never had any music lessons before. Enquire for said Mr. Bifieri at Mr. Wilmot's, Peck's Slip.

NEW YORK GAZETTEER, July 21, 1774

The subscription concert is being postponed until Thursday evening the 24th of July 1774. That night there is going to take place a public concert to introduce Signora (Ms.) Mazzanti. She will sing several English and Italian songs. She will be accompanied by the gentleman of the harmonic society. After the concert proper music will be available for such ladies and gentlemen who may choose to dance. Tickets at a dollar each can be purchased from Mr. Rivington of the harmonic society.

Unit 2: Bibliography

UNIT 2: EUROPEAN EXPLORATION AND COLONIZATION OF THE AMERICAS

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